

Teachings 2010 to 2000 Eckhart-Tolle-Teaching Compilation Part 2 of 8

[Speaker 1] (0:00 - 33:48)

How do we know who we are? Who are you? Well, Germans, we are, that's, that's who we are.

A concept in the head, a conceptual entity. It's a dangerous thing, very dangerous thing. And on a personal level, it operates in the same way.

And that's been going on for so long. Well, how does it operate on a personal? Who is your enemy?

It doesn't have to be a person or a group of people. The enemy can be a place, a situation. So wherever you are, something you complain about in your head.

And you might have noticed that the, that entity loves complaining too. Reacting against something and complaining about it because in every complaint, it strengthens itself a little. Because if I complain about a place or a situation or another person, I've put myself in the mental position of rightness.

I am right because that's, but the complaint, the assumption underneath the complaint is that I'm right and what I'm complaining about is wrong, obviously. That's the underlying assumption under, behind every complaint. I'm not talking here about complaint that you, in order to change a situation, you go and call somebody up and says you delivered the wrong thing I ordered.

A TV and you delivered a washing machine. These are perfectly fine. Or you tell the waiter this, I ordered a salad, not the soup.

On that level, complaint is fine. It's purely functional, but that is very little. But the other complaining that goes on is the self-talk in the head, which sometimes also becomes verbal, of course, where you complain and you can't do anything about it, nor are you even trying to do anything about it.

You just want to be right. And that's an unconscious need to feel a slightly stronger sense of self. So every complaint is an attempt to be a little bit more of me and then it wears off after a few minutes and you need something else to complain about.

And you can see people who, how sometimes they look for the one thing that's not right in a situation. They look for this little stain in this beautiful carpet and then their focus is on the stain. But this really bothers me.

Why didn't they do anything about that stain? But that stain is 2% of the carpet. Yeah,

but they shouldn't have.

Why don't they? And you're more, drop the complaining and that already diminishes your sense of self. I don't know who I am anymore.

And then come the problems, my problems that I need to think about day and night. Problematic situations. They've been going on for years.

Complex, very complex. And you can wake up in the middle of the night and suddenly you get this overwhelming mind stream of your complex problems. And they've been going on for years, but it's vital that you think about it now.

Think. And underlying all that thinking is what's going to happen to me? So that sense of identity loves its problems, loves its enemies, loves conflict, but it never tells you that openly.

It needs to remain unconscious because if you make it conscious, you even start to laugh. And that's very liberating. If you laugh at patterns that you discover within yourself and you see them, that's even sitting here is liberating when you suddenly see conditioned mind patterns.

There's nothing personal in it, just human conditioned mind patterns. And you see them, seeing is the beginning of you being free of them. Seeing means you're no longer totally identified with the pattern.

The main enemy really all boils down to the main enemy of the mind made self. The one thing that is, doesn't like and wants to get away from and is not happy with and often complains about, just really, it's this moment. It doesn't like it.

Or it ignores it completely because the next moment is so much more important. This is why I have to think and think about what's going to happen. This, just this moment at the most, it's a stepping stone that gets me to the next one that's more important than this, that's for sure.

And what is the next moment? It's future. And where is the future?

Has anybody ever encountered it? No. I've been waiting for it a long time, but all I could ever find was this moment.

But one day it's going to come, just a little bit longer. And so you see what seems so overriding, so overwhelmingly real, time, past and future. Seems to dominate everything.

You can't get out of time. You just, it drags you along until finally you collapse and die. It seems so overwhelmingly real, this time thing.

And yet nobody has ever encountered it. All you can ever experience, find, is this moment. So if you go more deeply, you actually discover that time and thought are so intrinsically related as to be virtually one.

And you discover all that future is, ultimately, is a thought form in the head, in the human mind. It's not here now. Is the future here?

Only this, only now. And then we can check again in five minutes time. You can see the paradox.

Five minutes later, it's still now. Now, if we try to work this out intellectually, it won't take us anywhere. We might write a PhD about it, is whether time is real or not.

But all we need to see at first hand that your life is always now. Of course it is. It's always this, just this.

The rest is thought forms. Now, because people are so trapped in thought forms with their sense of self that they give that greater importance than this. And that's a delusion.

And so they are cut off from the deeper levels of their being that can only be encountered when the movement away from this comes to an end. And in other words, your attention, instead of being absorbed by thinking, moves into the immediacy of now. That is the meaning of waking up, of spiritual awakening.

What do you awaken from? What do you awaken out of? You awaken out of thought, self-identification with thought, into now.

And then the mind comes back and says, and now what? And you may notice when your attention moves into now, a certain alertness comes with that. You may become more aware of your sense perceptions.

And you may also notice when you are present in this moment, the compulsion to label all your sense perceptions and experiences drops away. And you are able to look at something, or more importantly, someone, a human, but let's just stay with non-human for a while. You're able to look upon something or listen to something or touch something without compulsively, immediately, mentally putting a label on it, calling it something, or arriving at some conclusion about it, or comparing it to something.

You can be with something like a tree or a flower, and simply look without labeling. That is a new state of consciousness arising, where you are moving out of the trap, the prison of compulsive, conceptualized thinking. And above all, where your sense of identity or your sense of self shifts from being the thinker or the thought to being the awareness that is prior to thought.

That's an amazing thing to happen to a human being. It begins with such a simple thing

as being able to look at something or touch it. And it's being perceived within a field of spaciousness, or we could say stillness.

Have you become unconscious? No. There's consciousness, but not the labels, not thinking.

There are many of you, because I know this is happening on the planet to more and more people now, there are many of you who already experience that in your daily life from time to time. And you may not even notice that this is what's happening, that you are simply able to be with something without calling it anything. And you may perceive that only as a piece in the background.

There's a certain sense of peace in the background. And through that, you're perceiving the world. You can then walk through the city or drive through the city, mostly here, without being there as a conceptualized entity and perceiving the world through the conditioned mind structures.

So you are there as behind the wheel of your car, a driving story of me. And whatever you perceive, only just enough so that to not be involved in an accident, but you're thinking about important things. My life situation, which involves past and future, the future matters so much.

I'm on my way. Where to? The future.

And you continuously miss this, this. So the arising of spaciousness inside yourself is really what it is. And until you find some space within yourself, which even that is not quite right because that space is the essence of who you are.

Without that space, you can look for happiness for a hundred lifetimes. Where is it? Because you're only looking to objects in your consciousness, believing that when I've accumulated enough objects in my consciousness, I'll be full and complete.

Object in consciousness means thoughts. Object in consciousness means whatever happens to you becomes an object in consciousness. You don't experience the world out there.

Whatever you experience as the world happens inside you. Who knows whether there's anything out there at all? Everything that you, the speaker here on the chair, where is that happening to you?

The words, where are they? They are inside you. They are rising in consciousness.

So humans are looking for themselves through what I call sometimes object consciousness. They are obsessed with the world of objects, the world of things. Not just material things around them that of course they're also obsessed with.

Situations, events, the next thing and another thing. And the world of things impinges upon you continuously saying, this matters, everything matters. Oh, what's the next thing I need to deal with?

And you can never catch up so many things. And your life becomes a burden of things. And then there are the things inside really, every thought is an object that arises in consciousness.

And there's a stream of thinking, one thought after another. This is what Thoreau referred to when he said, our life is frittered away by details. Simplify, simplify.

Simplify. Details are the worlds of things, objects in consciousness. So you get like a room full of furniture and you can't move in it anymore.

And you think you need more. No sense of spaciousness within. And potentially the dimension of space consciousness as opposed to object consciousness, which is thought, is in everyone.

Underneath the movement of thought, there's the vast spaciousness already fully developed, fully complete in every human being. And the essence of who you are is that not anything that arises in object consciousness but you are the very spaciousness that is beyond objects, things. So really all that is required is to discover in oneself that dimension of consciousness and thus realizing the fullness of being and of yourself that is already here.

That's the end of seeking. Not the end of doing, but the end of self-seeking through doing. Then doing becomes quite nice.

It's a play. You participate in the game of the universe. You cannot not do, so you might as well participate.

You do. It's a dance. But self-seeking goes out of the doing because you've already found yourself not as a conceptual entity, as the depth, the still, spacious field within yourself.

You can't, future cannot help you to get there. It can only prevent you from finding it. And what is the quickest way to realizing the truth of this?

What is the, is there a shortcut? Is there something that does not give me time because time is the illusion. If I think I need time to find that inner space, I'm deluded again.

So what, how can I know this without making it into a future state that I want to achieve? Which is another concept. How?

And this is so simple. That's the secret of the universe as far as humans are concerned in their present evolutionary stage. The secret lies in simply no longer internally resisting, resisting, denying, or running away from what is at this moment, this whatever is at this

moment.

To find an inner alignment with the form that this moment takes. And the conceptualized egoic entity can't do that. But you can do that.

When you see the truth of it, there's the possibility of living in a state of yes to what is, an inner yes. The conceptualized egoic entity lives in the state of no to what is. And that is the greatest transformation happens when there's the shift in you internally from denying the present moment because it's not yet enough, it's not really what I wanted, this shouldn't be happening, I want something else, I definitely don't want this.

I want the next moment. It's going to be much more, much more complete. But you always have only this.

And then the strange thing happens. At first sight, it seems that the form that this moment takes, because that's all it is, there are not many moments in your life, there's only this moment ever. But the form that this moment takes changes continuously.

Different forms come into that space of now, which is that inner space. Forms appear in the space of now in your life. A situation, a person, an event, a place.

And very often, the form that this moment takes seems to be a limitation. It seems to limit me. I want to be limitless.

I want to know myself as limitless. Many people feel that the form that this moment takes, how could I accept that because this form limits me so much. And this could be where you live, it could be relationships, it could be your physical body.

You cannot not encounter limitations in the world of form. You can change, you can have slightly more pleasant limitations. You could be sitting in a tiny little room and saying, oh, I'm so limited here, I want to expand, I want to live in a mansion.

And you might succeed. 10 years later, five years later, you live in a mansion, you seem to have expanded. And then you sit in your mansion.

What now? For a while, it feels great. You have expanded because you have identified with the thought form of mansion.

You have expanded. But sooner or later, the mansion will limit you in other ways. Your new life situation will suddenly show you there are other limitations.

You may become famous and suddenly discover that great limitations come with fame. You're free of the limitations that came with poverty. And now you encounter other limitations that come with that.

So it's yes, you can play around with different forms in your life and experiment and

expand into other forms, not expecting to find the limitless in the world of form and realizing in one way or another, the form that this moment takes will be some form of limitation that it is in the nature of form to be limited. And that's a deep realization. And then the running away from the form that this moment takes, the reactive relationship to the form that this moment takes isn't there anymore.

When you see the truth of this and are able to say yes to the form that this moment takes instead of resisting the form that this moment takes internally, which keeps you trapped in your own mental form. So what does that mean? It means quite simply, you become friendly with what is.

It doesn't mean now you're condemned to non-action out of that state of yes, intelligent action arises when it's needed, not when it's not needed. You embrace what is, even if it seems very limited or limiting because it already is. You can't remove is out of existence.

So you become internally aligned with that. So when you say yes to what is, space arises, so to speak, around what is. This is a way of speaking, but that's all we can do here.

A sense of space or spaciousness arises around the form that this moment takes. And that liberates you from the limitations of form. And you cannot find the spaciousness by always running away from the forms that arise, but being with them.

Surrendering to the form that this moment takes is the key. The inner surrender, whatever is, is part of the totality, the web of interconnectedness that is the universe. This event is part of that.

There is a certain inevitability to the form that this moment takes. Yes, then perhaps action arises and it changes. You're actually amazed how quickly the form that this moment changes when you don't resist it anymore internally, because a greater intelligence comes into play now.

And things, miraculous things can happen even on the level of form, but they didn't happen when you lived in non-alignment with is. They only happen when you live in alignment with is. And to some people, that means yes to the most dreadful limitation.

And that is why traditionally it's people who reached that realization found the most dreadful limitation in their life and surrendered to that. The archetype of that is Jesus on the cross. This is the human archetype.

This is true for each human being. The most unacceptable form of limitation that a human, and you don't need to be a Christian to believe this or to see the truth of it. In fact, if you're a Christian, you may not see it because they tend to have a narrow interpretation of something that is very deep.

So you have somebody on the, a human being in a situation that is a manifestation of the most extreme limitation. Totally. And symbolically, the words that came out of his mouth were at first, "'Why hast thou abandoned me, God?' The last, no.

The next words that came were, "'Not my will, but thy will be done.'" Which means thy will is the will of the one. Not to make it into a mental concept. The will of the one is whatever is now, not my will, but thy will be done, a complete yes.

And at that moment, the cross, which is the symbol of the ultimate limitation, becomes a symbol of the divine. It's the dual symbolism of the cross. It's a torture instrument and it's a symbol of the divine.

And that is whatever may be happening in your life and be the greatest limitation in your life, it is not only the limitation, it's also the opening. When it's not internally resisted, the opening into space. Because space comes with a yes to what is.

You are no longer bound to what is. You are no longer bound to the form. You know yourself as the formless one life, one consciousness.

Oh, that's the true happiness that lasts, the heart of happiness, the core of happiness, not the superficial happiness that goes, whoo, whoo, whoo, whoo, whoo. And the next moment, whoo, whoo, whoo, whoo. Whoo, whoo, whoo, whoo, whoo.

That's, so nothing needs to change for this to happen in your life, this transition. Whatever is, is the best that is for you at this moment. You work with that.

Say yes to that. Don't believe the mind when it says, okay, I'll say yes when I get this out of the way. And enormous power moves into your life.

The very intelligence of the universe manifests through this form, which then becomes an opening. And it's the end of suffering, the end of the suffering entity. You may still get a toothache from time to time, but that is how it is too.

You surrender to that also, surrender. That's all. No time is required for the shift in consciousness.

You can only do it now, yes to now. And find yourself through that. Thank you.

[Speaker 3] (34:15 - 35:41)

♪ Gate, gate, para, parasam ♪ ♪ Gate, bodhisattva, gate ♪ I would like to explore with you this afternoon the deepest truth of human existence.

[Speaker 1] (35:41 - 1:57:31)

When I say that, that may sound a little bit abstract, interesting, but abstract, human

existence. And it may sound a little bit philosophical, but this is not a lecture on philosophy. Nor is it a lecture at all.

The best way to look upon it is as a meditation. Although somebody is speaking, look upon it as a meditation. So when I say the deepest truth of human existence, it sounds a little bit removed from your everyday concerns so let's put it in another way.

We are here to explore the deepest truth of who you are because you are human existence. We are here to explore the deepest truth within yourself. Knowing yourself at the deepest level.

A level so deep that knowing yourself and knowing God become one and the same. There are two levels to this talk. If it can be called that.

One is the words and one is the gaps between the words. A certain stillness. I just point this out because it is helpful as you listen to be aware not only of the words, but of an underlying field of stillness out of which the words come.

Nothing personal. There's a field of stillness that is both within and without gaps between the words. A silent space in between and underlying the words.

And simply to be aware also of that dimension. Then listening to these words is more than absorbing information because there isn't that much information here. It's not an information-based talk.

Then it becomes a meditation to just sit here and listen. And the deeper teaching, if it can even be called teaching, is not in and through the words. The deeper teaching lies in the dimension of stillness.

Because the moment you acknowledge that underlying dimension, you have accessed a realm within yourself that is deeper than the stream of mind with which most people are identified as themselves. Simply as we sit here to acknowledge, to notice, to listen to an underlying stillness, that which acknowledges that in you, that which is able to listen to that dimension, listen not to something, listen to nothing, to nothing. Just the act of listening.

That in you which is able to acknowledge that dimension, to be attentive to that dimension, is a realm of stillness underneath the stream of mental noise. In other words, the moment you pay attention to that dimension of silence, there is a stillness in you. Because through thought, you cannot pay attention to silence because thought is noise.

So already, although through words, we are going to progressively explore the deepest truth of human existence, even as you sit here and follow the words that progressively explore the deepest truth of human existence, that deepest truth of human existence is already emerging in you as you sit here and listen, even now, simply by paying attention

to silence through the inner stillness. That is the only way you can notice. The stillness in you notices that.

And you have gone beyond the continuous stream of mental noise that for most people is who they think they are. So the answer to the initial question that I asked, I said, let's explore the deepest truth of human existence, the deepest truth of who you are. The answer of that is never really in the future.

Not even within the framework of this talk is the answer of who you are beyond the conditioned mind. Never is that answer in the future. It's always now.

So our question, what does that mean? The deepest truth of who you are, knowing yourself. Doesn't everybody know themselves already?

And most people would say, yes, I know my name and all those things that are associated with my name, things that cling to that initial form identity that my parents have given me when they taught me what my name is, such and such, whatever it may be. First, what's your name? The little child is asked and is very proud to be able to say his or her name.

And the parents say, very good. That's the way human existence goes. And nobody realizes that already through the initial first label, mental label, first identification with a thought, a sequence of sounds, the first limitation, a delusory limitation on who you truly are beyond mental concepts.

The first limitation has already arisen. You have already entered a prison of conceptualization. It is the beginning of it.

But we need to go that way. Humans have to move through that. It would be futile to tell a child, you have no name.

Don't identify yourself with a name. That the child has to go through the stage. Every human being has to go through the stage where they begin to accumulate experiences, knowledge, labels, words, concepts, all kinds of things, cultural conditioning, personal conditioning through their environment.

And these things then cling around the name. And after a few years, gradually a sense of self develops, a me. Even in a small child, it begins to develop.

When the child says, my toy is bigger than yours, it feels good to the child to strengthen its sense of self through feeling I have more than you. I know more than you, or my father is stronger than yours. You can add a bit more to that sense of self.

And again, that is a normal process. And so gradually the accumulations continue and you become an adult. And then you have a certain sense of self based on the

conditioning of your mind.

That is the mind that never stops. That is the mind that is a continuous stream of thought processes. And the thought processes are strongly connected with the conditioning of your mind.

So the stream of thinking, and this doesn't depend on culture. It doesn't depend whether you live on India, in India or in the West. It is the same in every human being.

The stream of thinking goes on incessantly. And a lot of that is to do with me and my concerns and my problems and what's going to happen to me. There's a story of me, which is my past.

Things have happened to me. Things that I have accumulated. The content of my mind is a kind of story that people like to dwell on, talk to themselves about their story, have a monologue or a dialogue in the head.

And so a sense of self develops that is mind based. And that's again happens to everybody. A sense of self develops that is content based, content and form based, a psychological form of me.

And for most people, that is who they are. So if you ask them, who are you? They will tell you a little story.

It could be, they could keep it brief. They could give you a brief summary of me or they can make it very long. They can go on for hours because my story is so interesting and dramatic.

Have you got enough time to listen to it? Let me tell you what my story is and what I have suffered, what I have seen, what I have, my triumphs and my victories and my defeats, what people have done to me and all the bad things that I have done. I'll tell you about all of this.

And so this is why psychoanalysts make a good living because there you pay them to listen to you and to the story. And if you want to be thorough in psychoanalysis, you have to go three times a week, for a few years. And so you tell your story.

And as you tell the story of me, more and more layers of complexity become revealed about me. And it's so interesting. And so after you have completed your course of psychoanalysis, if ever, if ever, then the psychoanalysts might tell you we have come to the end.

By the way, that's very rare. He will tell you we have come to the end of our analysis. We have analyzed everything about you and I will give you the file.

It's big. Here it is. You can take it home.

This is you. This is you. And if then somebody asks you, do you know yourself?

You say, oh yes, it's all here. The content of my mind has been analyzed and here it is in this file. Or it might be a computer disc these days.

And so I can tell you all about it. And of course, when they say I know myself, what they really mean is I know a lot about myself. I know many things about myself.

A lot of information, many facts. And they forget who the I is that knows because all that knowledge is knowledge about. It's form knowledge.

You know a lot about your psychological form identity. Not that there's anything wrong with it. Each person moves within a form identity, has a form identity, which is not to be rejected, but to be honored.

Part of your form identity is the function that you have in this world. The social function, your profession, whatever you do, your activity, your relationship to other people as a mother, as a father, as the boss. Many other things come into it.

Your cultural background, your nationality, the nation that you feel you are part of is part of that conditioning. It is not to be discarded, but also to be honored. You honor the forms that are the content of your mind.

You identify with as me. The only thing is if you only know yourself as those forms, because every form identity consists of various roles that people play within that form. And that usually is the limit of people's self-knowledge.

Plus if they've done psychoanalysis, they know about their childhood and all those things that happened then. So is there more to who you are than the form identity, which has two levels. We've been speaking about the psychological form of me.

And of course, then there is the physical form of the body. So people identify with the two. There's my physical body, me.

And there's a psychological story. And that is the story of me. And that includes all the conditioning or the reactive patterns.

All those things are in there. The content of the mind is the psychological form of me. So we have the two levels of identification.

And sometimes the body can be a very strong identification in certain people. It becomes part also of the psychological form identity. If, for example, your body is very beautiful or your body is very strong, that enhances your psychological form identity.

It gives you a feeling that you are stronger, more beautiful than others. And the sense of self becomes enhanced through that. And that can last for quite a while.

And it works quite well until you reach, the body begins to grow old. And then the beauty fades. And if that was the main part of your form identity, great suffering starts when the beauty fades that you thought that was me.

So the form identity, both physical and even more strongly psychological form, has certain characteristics. And one of the characteristic of form identity is that it never feels complete. It never feels, except for brief moments which turn out to be delusory, never feels really at ease or at peace.

It never feels that you are freely and fully yourself yet. Yet is added by the mind because that's a little escape which says, okay, yes, there is this recurring, almost permanently underlying sense of lack, of insufficiency and of incompleteness. And many people who are not conscious enough don't feel it directly.

It becomes translated into continuous wanting and needing this or that to fill that hole that they feel. To fill that sense of lack and insufficiency with something to make myself complete in this form identity. And so there is an enormous need in human beings to add more to me, to make me complete.

And that is the search, that is the enormous momentum behind human wanting and needing. The Buddha speaks of desire. And again, that's a little bit abstract.

At his time, it was a powerful word perhaps, but desire really is wanting, needing. And then you look for things to add to the accumulated content of mental identifications to complete my sense of self. So you look to, and it's strange, it's a little bit like a, it'll grasp at anything to add to me, whatever it can.

And a very common one, of course, is material possessions that I identify with. I have more than you. This enhances my sense of self.

I identify with my house, I identify with my car in a very subtle way. I feel it's an extension of me. The car has become a mind object and that mind object is used to strengthen, to enhance a deficient sense of self.

And for a little while, it works. You feel bigger as you step into your BMW. You have expanded.

Your sense of self has grown and you are more powerful than all those little puny little cars around you. And for a little while, that works. You feel almost you have arrived.

And then before long, it wears off. And then you sit in that car and it's not that fulfilling anymore. It's just a car.

It gets you from A to B. Oh, that wasn't quite it. And then you look to the next thing.

And the next thing could be a relationship to complete me because the last one didn't

work. It didn't complete me. Something went wrong.

So you go out and look for it there. The ideal one I'm going to meet one day, I'm looking for the ideal partner that is going to complete my sense of self. And then it happens at times that you find him or her.

That means it's called falling in love. And it says, okay, I found you. You are going to complete me.

You are going to make me happy, which you sometimes read in the lonely hearts columns, looking for someone to make me happy. What they mean is to make my sense of self complete, to fill that lack that I feel. And so you might get married.

And for a while, the illusion is there just that it was there with the BMW, that now I have arrived. This is when you fall in love. You have this euphoria of completeness.

This is... Finally, the story of me has completed itself. I have arrived.

I made it. And then comes the honeymoon. And then comes ordinary existence and all the things that arise in ordinary existence.

And sooner or later, this ideal partner fails to live up to what she had promised when he signed the wedding document that is to complete you, to make you happy. It's not working anymore. That feeling disappears.

And then it becomes, oh, I made a dreadful mistake. It wasn't the right one. He wasn't right.

Or you begin to look elsewhere. But in the meantime, you've been looking every day for hundreds of little things to add to me to enhance your sense of self, all kinds of little things to whatever. One could make a list of hundreds of things, how that egoic self and mind-made entity looks for little things to add to me.

Experiences can add. Anything, drugs maybe to have an experience with that, maybe that. Food, even food, I can add that.

It's a psychological need. The body has a limited need for food, but the psychological me has a great need for food because even through that, it can make itself feel a little bit more complete. A box of chocolate works for an hour or two.

And you can see the impulse behind it when people reach into the bag of chips or the chocolate, and there's no, there's more. It's not the body really that wants. It's the mind-made self that seeks some completion through that.

And when the bag of chips is empty, it looks for the next thing. So in many little and big things, there is this enormous need to add to me and in everywhere to make myself

complete because it's never, that completeness never lasts. And so people believe that their sense of not having arrived, of not quite having made it yet, of not being truly and fully yourself, people believe that this is their personal problem.

They believe that others exist who have made it because you see the movies and you see the magazines that show you these glamorous, famous people who apparently, surely they must have made it. They look so happy in their glamorous surroundings. And the culture tells you that that is the way to go.

You can make it, just try harder to have more possessions or more status. That's a big, intangible, but enormous thing to add to oneself. Other people's view of me is an enormous piece, bigger even, can be bigger than the greatest mansion.

That need for others to give me their approval, their high opinion. And so there's the need for status in society, for others to tell me that I am great and good enough. And that's an enormous, these are enormous chunks that are identifications that you can add to the deficient sense of self.

And for a little while, it also works. And then if you've met any of the famous people that you see in the magazines and films, whatever they, sports, movies, famous this, famous that, people who are told by the surrounding culture and the world that they are special, that they have made it and they are great role symbols in society. And if you meet them, you will see that underneath the glamorous facade, there is the same sense of deficiency of it didn't complete them.

The whole world telling them that they are great and deep down, they feel this is a big lie. Also, there are famous people who have actually, through that, have seen through the delusion of that, the meaninglessness of this world, which to a large extent is mad because it's the human egoic mind telling you that you are important. And some people striving a lifetime to add that to their sense of self.

To the world, please tell me that I matter. My sense of self depends on it. Please tell me that I am important.

And then of course, only a few are told that. The others are left in limbo and are unhappy there. And those that are told they are important, they are unhappy there, not complete.

And it happens occasionally that a few of those people who made it rich and famous, they begin to go deeper because they have everything and they can't possibly think of any more to add to me. Because what can you add when you have everything? Could buy anything, go anywhere, and everybody thinks you are God and still feel.

And so some of those actually see through the delusion and then penetrate to deeper levels of their being. But for many of us, there is always the hope that through this or that addition to me, added content for the mind, the mental identifications, that through

that, I can complete myself and my life is going to work. And finally, feel that I have arrived, I'm home.

I'm fully myself. And what people don't realize is, it is not their personal problem, the fact that they feel that they haven't arrived, that they haven't made it. It is built into the very structure of the mind-made sense of self.

That deficiency and sense of lack is inseparable from those mind structures, from that identity. So it is nothing to do with what you could possibly add. Nothing that you add could fulfill you, is the truth.

And that is, for spiritual seekers, this is a very subtle point. Because that mindset, which is collectively conditioned, nobody's personal problem, that has an enormous need for more, for more of whatever it may be, more. That mindset is quite deep seated.

It implies, of course, that you have an enormous need for future, because it's only through future, and you're looking into future, where you can get the future, the mind-made self tells you, will enable you to get that. And this is why very few human beings are actually where they are, rooted in the presence of now. They are reaching out in that drive for more.

They are reaching continuously. They are being pulled out of now, which is all there ever is, which is life itself. Nothing else ever exists except now.

But they are pulled out of this into a mental projection, a psychological future, where they're going to complete themselves, because they will reach that more there. That's the momentum, and that's how most people live, in that continuous, almost desperate search for being ultimately yourself, finding yourself through more, through future, finding myself through future. Everybody's doing it through looking where you can add more.

Where is the more? I need more. And then you become frustrated with the more gross levels of more, and then you move up into the subtle levels of more, where you seek to add, perhaps, spiritual experiences.

And a spiritual seeker needs to be very careful and look whether, within him or herself, the need for more still operates, and then the spiritual search becomes a need to add more to me as spiritual knowledge. Spiritual knowledge is valuable and beautiful as a pointer, but it can become mental content that I identify with as me. Spiritual scriptures and spiritual knowledge is wonderful.

This country is the cradle for that. It has got the most beautiful and profound maps or signposts towards who you truly are, to point you to that. And if used rightly, it works beautifully and powerfully.

But if used by a mind that is seeking more to add to me, then the very scripture can become a hindrance because you accumulate maps and signposts. They are beautiful and you carry great knowledge. And in a very subtle way, a spiritual ego could also come in.

It's very more subtle than the BMW ego. It's the ego coming back through the back door, and there's a very subtle sense of, I am now more than all those poor little worms who have not yet seen the light. I have studied those things.

I have studied with masters. I've been to monasteries, or in the West, it's workshops. I have done all those, and there's so much.

I have, there's a very subtle sense of more, but never enough because you haven't, well, I haven't quite arrived yet, but I'm already more than all those, all those mere more. It's a very subtle thing, and you have to be very vigilant to see it in yourself. That still, that deep-seated collective mental conditioning, the need for more flows even into the spiritual search, the spiritual seeking, seeking to become fully myself.

And again, there's a great psychological need for future because I seek to complete myself in future so that the same mindset can operate in that realm also. And so it's good to know that because once you know it and you know that the sense of insufficiency or lack is intrinsically linked with that mindset, you can't get out of it, no matter what you do, no matter how much you add, it's never enough. Even spiritual knowledge, if it's only an adding of experiences or knowledge, it's never quite enough yet.

But the search goes on, the great need for more of me until you see how it operates in yourself, until you see that there's a continuous movement away from what is now, until you see the need for this mind-made sense of self. And this is really lies at the root of that continuous conflict in the world collectively and personally, the madness of human history. Why is that?

Why is human history so insane, 80% of it? Look at the 20th century, incredible. How can humans do this?

There must be an enormous dysfunction at the core of the human mind and this is it because a great need of this mind-made sense of self is actually in order to continue to feel its sense of self, it needs to create opposition with others, situations, and people because only by fighting against, by having issues with, can it continue to feel its mentally derived sense of self. You need the sense of separation of me against you. There's a need for conflict and problems built into the mind-made sense of self.

It never says that openly. It says, I'm looking for peace, joy, and happiness. But then what it says and does is the opposite in many cases.

So you can see the need for conflict in personal relationships, in organizations, nations between nations and nations, religions, and even within religions. Any human structure, sooner or later, they will be in conflict. There's these relationships every few days, most relationships, you seem to be forced to act out that kind of conditioned script where you are in conflict with each other.

And problems, the little self says, the egoic self says, I want to be free of problems. But problems are part of its sense of identity. It's looking for the next one.

And we all know people who you say, who would they be without their problems? It's easier to see it in others. All that is the structure of the self that needs its enemies to continue to feel its very favorite way of enhancing your sense of self through enemies is to argue and feel the enormous momentum behind being right in an argument, making the other person wrong.

If you can make the other person wrong, you can strengthen your sense of self. Of course, you don't know that you have really only strengthened the illusion, but for a moment, it feels good. Not really, but the ego says it feels good.

The body knows that it doesn't feel good at all. But the ego says, I've tried. I've shown him that I'm right.

And for the moment, you have added that big rightness to the sense of self and it grows. And then after a little while, it wears off. And then you need somebody else to make wrong.

And you might even be looking. It's, of course, unconscious. And then you start discussing a spiritual matter and you say, you don't know what you're talking about.

Let me tell you. Or you say something and somebody doubts your point of view. Now, what your point of view is a mental position, a thought, this is how it is.

And somebody else says, that's not how it is at all. But you have a mental sense of self. You have identified with the thought.

Identified means your sense of self is in that thought. It's a me. Your self is in the thought.

One could say, I sometimes use the expression, you have reincarnated into the thought form for a moment. Reincarnated means your self is in it. It's one with your sense of self.

So when somebody says, no, you're completely wrong. It is an attack on your very life. This is illusion.

Because your identity is in the thought. And so there's an enormous amount of emotional, the defensiveness that comes or the aggression that comes when you defend

your mental position. In very unconscious people, it can easily degenerate into violence.

And then violence, in many cases, that is the root of violence. Making the other wrong. Even a nation, collectively the same mindset operates, making the other nation wrong.

Okay, let's prove that they are wrong. We'll attack them. And then we are right.

And the more enemies we have, the more we feel our sense of self. So it operates whether on a personal or collective level, that delusion that through fighting and opposition, you can strengthen the self, the me. And so it's always looking out.

It's not really, the egoic self isn't really looking for peace. It says that. It cannot show you openly that it's looking for trouble.

If it weren't, human history would not be the way it is. The world situation would not be the way it is. The madness of it.

And I always say, if you doubt it, read 20th century or any other century, but the 20th century is the most mad. Or watch TV tonight. If you doubt the madness, what is this?

And so it is built in this need for enemies, for problems and conflict. Everybody carries that in here and is forced to act it out to strengthen the illusion of me. And it always works for a little while.

So all these things operate, the adding and the needing opposition, needing an enemy works. Those two work very strongly. So you're always looking for the next thing.

And so what is humankind to do? If humankind is trapped in this collective conditioning of the mind, are we ever going to find the sanity? Are we ever going to find who we are beyond that delusion?

And there's nothing wrong with a form identity but if your sense of self is completely in it, it becomes dysfunctional. Form identity is an aspect of who you are, the form aspect. Function, social function, all those things I mentioned, beautiful.

But if your self is in it, if you derive your sense of self from that and have nothing deeper than that, it's always a cause of problems and suffering. It's beautiful being a mother but if you only know yourself as that role, you will be clinging and you will be clinging to that form. If you don't know yourself beyond form, there's always a dysfunction that comes in.

So how do you know yourself beyond form? This is the question that's been asked ever since the spiritual search started because it is a spiritual question. It is the ultimate spiritual question, who am I?

Am I more than this? And of course, you could add answers on the mind level by adding

beliefs. They're a little bit comforting.

How do I know that I am more? How do I know that? How do I step out of this continuous stream of thinking?

A lot of it is to do with self. That's why it never stops. It's so compulsive because I need to keep myself going.

It's almost constant but it's always overlooked. And that is the mind-made egoic self, its main enemy, it has many, it needs them, but its main enemy that it continuously fights and ignores, opposes, resists is actually the present moment, the now. It doesn't want this.

It never wants the now. There's always an unease with the now. There's always more, sometimes more than unease because I'm looking, I'm on my way to the future that is going to fulfill me.

I'm not, this is, the now is a stepping stone. It enables me to get to the mental projection of future where I'm going to complete myself. So please don't hold me up now.

I have no time for now. I have something much more important on my mind and that is myself as this future projection where I'm going to make it. That could also be a spiritual thing.

It could be a spiritual mental image of a future stage to be achieved as a strong mental projection. And you're just trying to get away from this because you need to get there. Full liberation, attainment, realization can have an enormous pull towards future.

And you don't realize you are trapped in the same mindset that the BMW person is trapped in. It's become a pull towards future and trying to make it. And so I've met many spiritual seekers who've become unhappy after 30 years of search, 40 years of search, 50 years of search.

When am I going to arrive to really? Have you ever looked at now? Have you ever looked at the only thing that never leaves you?

The only thing that is ever real, the only thing where anything can ever happen, be said, thought, experienced, it's got to be now. Life is always this moment, but the mind made egoic self is striving towards the next one for its completion. It's looking for itself there.

It doesn't know that it is already here. Here, if you could only acknowledge fully and deeply this here and this now, if you could go deeply into this now, you would find that yourself beyond a mental story is already totally complete. And only on the level of form could you add things, and that's beautiful, never to find yourself.

You can learn new things, it's beautiful. Explore new countries, beautiful. More of this,

even have more possessions, but you can't find yourself through that.

If you try to look for yourself through more, even spiritual experiences, they are nice too. But if you're looking for yourself, that never works. So adding more is beautiful, except you can't find yourself through more.

More works on the phenomenal level. And when you realize that, you give up. You recognize, first of all, the egoic need to make the now into an enemy and to run away from it, to make it into a means to an end, to resist it internally, to criticize it, to project yourself away from it.

I'm not interested in this because this is a limitation on who I am, who I want to be. I'm on my way to the future. Everybody in the big cities of the world, they are all almost out of breath.

And if you stopped any one of them, they would give you a reason why they are out of breath, because I need to get there. But the common denominator is they're all trying to get to the future. And the whole life is spent like that.

And the spiritual aspirant, metaphorically speaking, maybe he's not running around, but there could be this same inner urge for future inside. So the breathlessness would become a metaphor. When am I going to be myself?

Have you looked deeply into now, the only thing that never leaves you? All there ever is? Your entire life here in this space of now?

Don't talk to me about now. I don't want this. This is a limitation.

I don't want the place where I live. This is not what I want. I don't want to have the place where I live, the place where I work.

All these are limitations on my life. I want to limitless. I want to find myself as that which is beyond limitation.

That's why I'm trying to get away from the now. But has it worked? How many years have we been trying to get away from it?

Well, 55, 60. And have you gotten away from the limitations of now? Not yet, but I have some more time left.

But, and you see the fallacy of that, and then you suddenly, you pay a little bit more attention to now. First you see the pull away from it, and you notice that. And then your attention moves into just this.

Now, just this often is not, sometimes it's beautiful, but more often than not, okay, it's not that interesting. I mean, why should I linger here? And at other times, it's not only

not interesting, it's actually, this is not where I want to be.

This not, this now, because this now is a limitation on my life. I'm trying to get out of this. Okay, but you can't.

So you look more deeply, and then something opens up within you. You pay attention to this moment. And then comes the realization, all you ever have is now.

The one thing that is permanent in your life. Now to the mind, it hardly makes sense to say that. What does that mean?

It's always now. The mind is, no, it's not always now. There's so many different moments in my life.

They're all different. It's not the case. The form that this now takes changes continuously.

Forms appear in this field of now. And because people know only the form that appears in the now, they believe that there are many different nows every day and every hour, one moment after another moment and another. But of course, it is always the one eternal, timeless one moment.

Only the form in which it appears changes continuously. Now, the very form in which it appears, this is the reason why many people don't want the now because it's not satisfying enough. It doesn't add enough to me.

It might even threaten my sense of self, the form that this moment takes. And in any case, it's not fulfilling enough. It might even be a limitation on me.

I want expansion. And here I am in this little prison cell in certain extreme cases where the now is seen as very, very limiting or your body, your physical body may be ill, can't move very well anymore. So that becomes very, the now, the form that this now takes can, in some cases, be extremely limiting.

And you are asking me, a person might say, not to try and get away from it? Yes, because that didn't work. Why not try something else?

Why not try to live in alignment, inner alignment with the form that this now takes? In other words, to embrace the now internally, no matter in what form it comes. To say yes to now, which after all is life.

It is inseparable from now. Life is always now, never not now. And so you say yes to life by saying yes to this moment and whatever form this moment takes, you say, how can I argue with it?

It already is. It is, it is the is-ness of this moment. Of course, I can change it.

I can take action now. If I'm stuck in a, I'm locked in a building, I've lost the key, this is the now. Of course, then I can get up and shout out of the window and say, can somebody please open the door?

But if nobody hears, maybe somebody will come. But at this moment, this is this now. Now you can internally argue with it and resist it, or you can say, that is the is-ness of this moment.

That is the suchness of now, the form it takes. And you see the futility and even madness of arguing with is, because whatever is, is already the case. So you, the shift in consciousness happens the moment you say yes to what is, because the entire structure of the egoic mind-made self lives on resistance and opposition and on making the now into an enemy.

It lives through that, that keeps it going. So the beauty of is, is we can step out of thousands of years of collective conditioning, not through needing more time to step out of it. And this message cannot yet be heard by everybody.

There are still many people on the planet, before they are ready to listen to this, they need more time. But since you are sitting here, I assume that something in you hears the message that to find yourself, and we will look more deeply now, but see what that, what does it mean now? To find yourself, you don't need future.

For everything else, it's helpful on the practical realm. It works quite well. Now, when you say yes to whatever form this moment takes, what happens?

Here comes the form of that this now takes. You say, all right, I welcome this because it is. The form that this now takes, usually something in you, which is the egoic structures would have resisted it as limiting, not enough.

It's not what completes me. And through resisting this form in a situation, an event, a person, a human being, it's all, it can only appear in the field of now. Through resisting it, any form that appears, you strengthen your own form identity.

There's a contraction in your form identity when you resist a form that appears in the now. And that contraction is the strengthening of the illusory self. And so it likes that, it has a strong momentum because it survives in and through that resistance.

When you relinquish the resistance because you have seen through the futility and madness of living in that way, and you embrace the now, there's the form that the now takes, and you bring a yes to that. And suddenly what I say now is only a little metaphor or a pointer. There is a sense of space around what is happening in the now.

There's a larger spaciousness, inner, perhaps even outer, a space around the form of now, which could be a human being, a situation, something has gone wrong, which

happens a lot. The mind would call it wrong because it's against what should be happening. This shouldn't be happening now, but here it is.

Yeah, but it shouldn't, but here it is. Oh, okay. You become aligned with that isness, and that is suddenly, whew, oh.

There's a spaciousness around the form of now. It happens within a field of, yes, peace around it. You can't, it is not something that you can easily capture in words or thoughts because it is formless.

Through that act of what ultimately we could call surrender, entering the surrendered state of consciousness, surrender to God, that's a little bit abstract. Who knows what God wants? How do I surrender to God?

Surrender to whatever form this now takes because the totality has brought this about. It is intrinsically linked with the totality of the cosmos. Everything is totally interconnected.

So the form that this now takes could not be otherwise. The whole universe has brought this about as form, and there's a little me in the head that has an argument with it and strengthens itself through that argument. That is suffering.

That is the cause of human suffering. That is not knowing yourself beyond this little form. So suddenly there is a depth of spaciousness that is there when you surrender to what is completely.

An uncompromising, yes, that is surrender to God. And in that, the egoic structures that live on resistance and on denial of now subside. And there's a depth to your being suddenly and a peace that is there no matter what form this now takes because quite often, as we pointed out, it is a limitation.

It appears as a limitation on your life. Not, don't want that, but it's here. So the limitation, now people sometimes spend a whole lifetime running away externally and internally from limitations.

And I'm not saying don't change a situation if change is possible. But if you would find whatever situation you get into, you encounter new limitations and you are going to find that. Yes, you can improve your life situation, but even if you improve it, some other limitations will appear.

I gave the example in the talk yesterday, an unemployed actress working as a waitress, being in resistance to that or being in surrender to that, seeming limitation through being in the surrendered state in my little story that I gave. To explain that, in the surrendered state, she honored the now, each customer in the restaurant, instead of saying, here I am, I'm a brilliant actress and what has life given me? A waitressing job.

And then the now you can't honor because the now is so limiting and unpleasant, you would be fighting it internally, continuously, and every customer would, you would make him or her feel that, that you don't like this now and you are part of it. And then if she enters the state of, all right, this not a mental concept, I might as well accept that I'm a waitress. That is a further conceptualized sense of self, strengthening that.

Of course, you're not a waitress, it's a temporary function. You're nothing permanently as on, it's all a temporary function. So don't derive an identity, an unpleasant, not enough identity from saying, I'm a waitress.

This is what life has given me. Simply accept, not that you are a waitress, it's a delusion, accept this moment. And there you are, there's a customer.

And you say, can I help you? You're honoring and saying yes to now. With that comes in a totally different energy into the interaction.

And the customer senses that he or she is being honored. You honor the now and any form that comes into the now that goes with it, without saying, if you honor the now, whatever form this takes is honored. And so, and I gave a little humorous example that after serving many people in that way, she meets a director who gives her a card and call me up, my name is Steven Spielberg.

And the shift came in. Three years later, she's a famous actress, world famous. And is her life now free of limitation?

No, she can't walk alone in the street anymore. Everybody wants something. Totally restricted her freedom of movement.

What does she do there? To see that before long, some form of limitation will recur in your life, in the now. And you surrender to that.

You can change a situation, but knowing the limitless is not to be encountered in the world of form, because form means limitation. So you say yes to the now, even if it is a form of limitation, seemingly. You surrender to that, yes.

And suddenly around to the seeming limitation, there is spaciousness. At certain depths. What really is arising here, although we need to be careful with words, all forms, thought forms, physical forms, are conditioned, it's the conditioning.

Conditioned consciousness, consciousness appearing as a form, consciousness appearing as a thought form. Consciousness appearing in many, many forms. But there is, the appearance arises out of a vast realm of the unconditioned consciousness.

Before it takes form. And that is within every human being, that dimension is there, one could say, underneath the conditioned, which is all thought forms and emotional forms.

There's the depths of unconditioned, which could be, can be felt, cannot be known as such as you know an object in consciousness.

People look for God or themselves, believing that at some point in the future, of course, they are going to find God or themselves as an object in consciousness, as a knowledge in a subject-object relationship, as if they could know it in the way that you can know a tree, but you can't because the unconditioned is not an object. It is the ground out of which all mind objects, objects in consciousness arise into which they subside. So you can never know yourself in the normal sense of the word, but you can be that.

And that is felt, one could say, it is a realm of stillness underneath the mental noise and every word will reduce it. It is far more than that. Every word is no more than a little pointer.

A realm of aware presence that is beyond thought. Thought can happen, come out of it, but in itself it is consciousness, one could say, without thought, unconditioned. Oh, that is the deepest meaning of now.

Because the strange thing about now is that it never leaves you and it doesn't change the field of now because it is, the essence of now is, it is the unconditioned consciousness, the field in which all phenomena happen. And this, and now the beauty here is to know that, one could say, you know the now beyond the form it takes, but you don't know it in a subject-object relationship. You know this field of now, when you surrender to the form, you know that which is beyond form.

Surrender to the form, the limitation, and then that emerges that is beyond form and beyond limitation as yourself. And this is, goes against how everybody lives in this world. They do not surrender to the limitation of this form.

They think they want to get away from it. Surrender to the form of now takes you into the depths of the now itself, which you then know as the essence of your being, but don't know anything about it, a direct, unitive knowing as yourself. I would go so far as to say that you are the now, totally one with it.

It never leaves you. You can't leave yourself. The essence, the unconditioned dimension of who you are.

And when you know that, you can allow the conditioned and the form to be, and it's beautiful. The form as which you appear, because you don't need it anymore to derive a sense of self from it. Then the forms are beautiful also.

You honor them really for the first time. When you know yourself to be beyond the form, you honor all the forms completely also. So to surrender to the limitation, the seeming limitation, this is the essential truth.

The ultimate truth of all religions is the surrendered state of consciousness. There's even one religion that's called surrender, Islam, but it is the essence of all religion. In Christianity, that essence is contained in the image of the cross.

Jesus on the cross is all of humanity. The cross is the ultimate symbol of extreme limitation. Couldn't be more limited than to be nailed to a cross.

It's a torture instrument. So in a way, for a while, humans experienced the world, which is a world of form, almost as a torture. It's so heavy.

And then that can take up time until suddenly they can hear the message of surrender. And then at that moment, as symbolized by that image of Jesus, surrender happens on the cross, total surrender to extreme limitation and the seemingly unacceptable, not my will, but thy will be done. Thy will is the will of the one.

And then my and thy merge in the act of surrender. There's no longer my that opposes thy. When my and thy merge, there's total surrender.

Your will is one with the totality. And at that moment, the cross becomes a symbol for the divine. The very limitation turns into the symbol for God or the divine.

So it's not by resisting or running away from, but by that deep act of surrender that the divine is realized. And that, amazingly, does not take time. Surrender can only be now.

It may take time to dwell in the surrendered state as your permanent state. You fall back into resistance because the momentum of the collective conditioning is so strong. And then you reenter surrender.

But the moment of surrender is always now because you surrender to the now and in the now. So it can only be now. So that one decisive act or spiritual practice is the one that doesn't take time.

And that's the beauty of it. It really means you don't need future to find yourself and you need to add nothing to you, to find yourself, nothing. Then you can play with the realm of phenomena and add things.

It's beautiful. It's a play. But you no longer need it for yourself.

That's the essence of spiritual realization. All the teachings point to it. That is to see that what grace to see that the very thing that looked so heavy, which is the world of form, the very thing that seemed to be limiting me on all sides, that very thing is the doorway into the formless and into who I am beyond form.

And you see that ultimately they are one. Form is emptiness. Emptiness is form.

They are one. And that is the message of eternal salvation. The most sublime message

for humankind.

Nothing else is needed. But that.

[Speaker 3] (1:57:41 - 1:58:29)

Thank you. Welcome.

[Speaker 1] (1:58:39 - 3:43:09)

It's brave of you to come here to spend the whole evening with someone that most of you haven't listened to before and to sit here for so long. It could be dreadfully boring. You can always sneak out.

It's hard to say what this evening is. It's not a workshop. It's not a lecture.

On the surface, it looks like a talk. The best way to look at it is to regard it as a meditation because as the words are spoken without wanting to sound too esoteric, there's a kind of transmission. Transmission of what?

One could say a state of consciousness. Not that I'm doing it. It happens.

You can't do grace. Grace happens. That transmission of a state of consciousness that I sometimes call a new state of consciousness that is arising on this planet, although it's been pointed to by teachers since ancient times.

It happens. Transmission, of course, is a limited word or like all words, all words are limited. If there were not something in you already that corresponds to that state of consciousness, that responds to that state of consciousness, that recognizes that state of consciousness, there would be no transmission.

And that in you that responds to this has nothing to do with the thinking mind, thought activity, the accumulated ideas in your head. That all has its place, but there is a deeper level to your being. So the words are one dimension of our gathering, but that is not the only and not the most important dimension of our gathering this evening.

If there were only the words, then soon boredom would set in, in you. On the level of words, this is not all that satisfying. It's not like some seminars where you know exactly what you're getting.

Information, six steps to total enlightenment, eight steps to incredible wealth. And often you even get a folder to take home so you know exactly what it is that you got. Information, facts that you can take home.

Something you can add to the content of knowledge. But this gathering doesn't really work on that level. Relatively little is given to you in terms of content information.

So what then is that other dimension? What is that transmission? What is that state of consciousness?

How can you be receptive to that? What is the right way of being here? I can give a few pointers, a few hints of how to be here.

Pay attention, be aware of not just the words, but the silent spaces in between the words. Just acknowledge that dimension that underlies this talk. The spaces in between words.

Now, that is not information. That is not new facts. That is not content.

And mostly, one would not be aware of that. What the mind is interested in is the words. And you can sometimes see it in people's faces.

There's a strained expression they're trying to grasp on the level of words, what it is that I'm saying. And so far, to the mind, what I have been saying is nothing. What's he talking about?

And yet silence, that dimension is a vital part of our gathering. Without the spaces between the words, I couldn't even speak. One could almost say it's like a canvas.

You paint on a canvas, and most people are not aware of the canvas. They only look at what's on the canvas. But a little analogy, a little similarity here is since we are in the East, certain forms of Japanese or Chinese paintings where mostly what you see on the painting is empty space.

And there's a little branch here, and a little rock there, and a tiny bird up there, and 90%, 80% of this painting is empty space. And those are deeply spiritual paintings to simply watch in the right receptive state. To watch such a painting is similar to sitting here and listening to the talk, because here, the spaces in between words are more important than the words, just as in those paintings, one could almost say, and it sounds a little mystical or mysterious, and those of you who know the Tao Te Ching, to those, it will be familiar.

One could almost say, with reference to those paintings and to the essence of our gathering, one could almost say that what is not there is more important than what's there. And this is too subtle for the thinking mind to understand. And it's not even meant for the thinking mind.

The very purpose of those paintings and the very purpose of this gathering is to take you beyond the thinking mind. A dimension of consciousness that is, one could say, deeper or higher, whatever perspective you want to use, than thought, thinking, continuous thinking. And since all thinking is conditioned, obviously, because all the thoughts in your head have been put there by, you've lived in a certain environment and you gradually

accumulate all the thoughts in your head that go with your culture and your surroundings and your education and experiences that forms the conditioning of your mind.

And so all thinking, of course, is conditioned thinking, and all thinking is connected with past, conditioned by the past. Now, most human beings only know themselves as that thinking conditioned entity. Their identity is that conditioned identity, conditioned by the past.

They don't realize the depths to their being that is there if they could only acknowledge that dimension within themselves that is deeper than thought. Unconditioned, and we need to be very careful now before I continue to speak, words are thought. So no word is it.

Every word is only, this evening, is only a signpost or a pointer to that. The rest is the silence that underlies the words, and that's in between the words. The words themselves are never it, and they're limited.

They cannot encapsulate that. So having said that, I'll continue to use words. Remember the first sentence in the Tao Te Ching, the Tao that can be named is not the true Tao.

The Tao that can be spoken of is not the true Tao, and that's the most important thing to realize. Otherwise, it will be made into some new belief. It will become further thought.

The very message that there is something deeper and vaster than thought, and that depth and vastness is the essence of who you are beyond that limited conditioned entity, the very message of that can easily become corrupted and can then simply be incorporated by the mind into further thinking, and then it becomes beliefs. Which you can then defend and argue about and identify with as a viewpoint, a perspective, and my opinion, my mental position. That's how people get their identity, to be right about their mental position.

And if it's to do with Taoism, then let it be that. So the limitations of words, the conditioned is operating in you as continuous streams of thought accompanied by corresponding fluctuating emotions. And for most people, the stream of thinking never stops except in dreamless sleep.

And most people still are completely identified. They are completely in, one could say, trapped in that continuous stream of thinking, a lot of which is very problematic. So your whole identity is trapped in streams of thought, me, a mental image forms of who I am, conceptual, a conceptual sense of identity, a conceptual me, a story-based me with my past, not quite fulfilled yet, the story of me.

Hasn't gone the way it was supposed to go, this story of me, but of course, I've still got future. So when people are trapped in that mind-made sense of self, not knowing who

they are beyond that, then they desperately need to get to the future to complete their sense of self. That is the underlying motivation behind people's continuous psychological moving away from now into needing to get to the next moment.

Not that future is not helpful when you meet somebody or plan a journey or a course of going from here to there or how to build this house, practical matters. I'm talking about psychological future, the enormous compulsion to reach the next moment, and it's so normal that most people never even question it. To live in that state of unease, almost continuous is so normal that nobody wonders, what is this?

And sometimes it's only when you go out into nature and you watch nature, then you can see how peaceful that nature is. The animal, even though they killed other animals, but a lot of the time, an animal does not move in such a problematic universe. It's not stressed.

It is more deeply, more truly rooted in being. So humans are reaching out continuously, internally, towards that future moment that they need to get to, both on a small scale and a large scale. Running, needing to get there in big cities, even here, although it's a little bit, we will walk a little bit more slowly here than other big cities.

It's just too hot to walk that fast. So that's good, that slows you down a little. And so you see, they're all running around, stressed.

Of course, they all, if you stop them and ask them, why are you running? They will give you some reason. I need to get there or there because that, but basically, they're all running towards the future, need to get there, and seeking completion there on a larger scale, hoping that my sense of identity, which feels incomplete to everybody who has not gone beyond a mind-made sense of self, a conditioned sense of self, everybody's sense of self feels incomplete.

If it does feel complete to you right now, it is a temporary delusion. An example of that would be just having fallen in love with your ideal partner that's going to make you happy. A temporary delusion that now your sense of self is complete, that you have arrived.

And so if we meet again, next time I come here, then you will realize that it was a delusion because by then you will have found, oh, it didn't quite work out. He didn't make me, he was supposed to make me happy. And it worked for a few months.

Or you might feel you suddenly made it because you just completed the business deal of your life. You just signed this morning, you signed the contract. And finally, you know, I've got nothing to worry about anymore for the rest of my life.

I made it. My sense of self is complete. Another delusion.

So if we meet again in a year's time, further reasons for unease, stress, and unhappiness will have arisen despite that big deal. Sometimes it might even have magnified the problems that you have already. They've been magnified by a lot of money.

So it's a temporary delusion to believe that your sense of self is complete if you have not gone beyond the conditioned story, me and my story, mind-based sense of self. Based on thought and thinking and the emotions that go with that, then there is no lasting sense of completion of having arrived, of being able to say, oh, that's it, peace at last, fullness of life at last. Fullness of life is an expression that Jesus used, sometimes translated as abundant, abundant life.

Other translations say fullness of life. He promised the possibility for you to have that because all the ancient teachings teach exactly this, but people don't see it anymore. Jesus taught a state of consciousness that is possible for humans to enter, and he called it sometimes the kingdom of heaven because compared to the normal human consciousness, it is the kingdom of heaven.

And to see that that state of non-completion of feeling my story hasn't quite worked as it should have, people think that is their personal problem, that their relationships haven't quite, that wasn't supposed, my marriage wasn't supposed to be like that. I must have married the wrong man or woman. And then you try another one and another and perhaps.

And people believe that it is their personal problem that their sense of self, that they have not arrived at that sense of deep, alive peace that is possible for humans, and they think there's something wrong with them. And I think there are many, there are others in this world who have arrived, but they haven't. Well, except those who have gone beyond that conditioned.

But the newspapers tell you that all the rich and famous made it. If you meet them, you realize they didn't make it. They are just as ill at ease, stressed, fearful.

Their life is conflict-ridden, full of problems. But the culture is telling you that these are the people who made it. And many people believe that.

And then films come that tell you, yes, you can, the happy ending is possible. The wedding, films used to end with the wedding. Nowadays, it's less common because most people are beginning to see it as a delusion.

But the happy wedding used to be the final scene of the film. Every director who knew anything at that point said, cut here, because otherwise the delusion will evaporate. So to realize that sense of dissatisfaction, that sense of unease has nothing to do with your personal situation, it is built into the very structure of the human mind, into an identity that is derived from that, that has built in dissatisfaction, non-completion as its inevitable

companion, that state of consciousness.

Not only that, the most dysfunctional aspect of that normal state of consciousness is it even needs conflict and problems. To sustain itself. It's not just that it produces conflict and problems because it lies in the very structure of that.

The structure of that mind made sense of self, the me, the egoic me, to sustain itself, a prolonged period of absence of conflict and absence of conflict and absence of problems is intolerable to that sense of, though it doesn't admit that openly, they all said, I'm looking for peace and love. And yet what they produce in their lives is conflict. Wherever you look, where people get together, relationships, relationships between two individuals, families, relationships in companies, institutions, tribes, religions, governments, nations, enormous amount of, so much so that mankind almost several times came close to self-destruction recently because before they didn't have the means, the madness was already there, the dysfunction.

20th century history is an extreme manifestation of that deeply dysfunctional state of consciousness. The madness of the unspeakable suffering created by humans, inflicted on other humans, and that is collective and it's continuing. And then the suffering that each human creates for themselves in their daily life that you don't see when you look at them in the street, they look all okay, they're going about their business.

But so much problem-making and heaviness, the heaviness of me, the heaviness of living, of life, the heaviness of the self, the mind-made self, that identity, but that sense of identity needs its conflict because it only sustains itself by having, to put it bluntly, enemies. Because by having enemies through your enemies, you define your own sense of self more strongly. And I don't mean enemies in the narrow conventional sense only.

I mean enemy, for example, in the deep-seated need to be right and the other person to be wrong. When your need to be right, which is there, you can see it everywhere, it's an enormous source of conflict, then to be identified with one's mental position, opinion, viewpoint. Identified means, the word means, you derive your sense of self from that mental position.

It gives you your identity. That's why when somebody questions your viewpoint, your perspective, your mental position, doubts it, contradicts it, attacks it, unconsciously it's being regarded as an attack on yourself because you're confusing who you are with mind, with a thought, with a mental position. So the need to be right, to assert your selfhood, so to speak, to assert yourself is deep and, of course, unconscious.

It's the source of enormous conflict. The need to be right could be regarded as the source of warfare, of worst world war, second world war, the collective need for us to be right against them and to assert their position. And so that is one aspect of what I mean, what I call the need for enemies because when you're strongly defending with that

enormous emotion that's behind it, your position, you're creating an enemy, the one that you are trying to prove wrong.

And in some cases, it becomes even physical violence, proving wrong. Killing somebody is the ultimate way of proving that person wrong. For very unconscious people, and there are many, to kill somebody is the ultimate way of being right.

And the whole nations do it, religions do it. The ultimate way of asserting yourself and strengthening the illusory sense of self is to have a strong enemy. And so that is enormously satisfying to the self.

The stronger the enemy, the stronger the contraction that comes as you defend your position. And now that strengthens the delusion that now you know who you are. And then you say, it feels good.

And of course it doesn't feel good. The body knows that it feels bad. It doesn't feel good to the body.

But in the egoic delusion, good and bad are confused the other way around. So to see that embedded in the structure of the human mind, and that is the dysfunction, because there must be a reason why humanity has created what it has in human history, and why we are actually at a very, very critical stage in the evolution of mankind, where the dysfunction of the human mind now, relatively recently, started relatively recently, only now, because of the means of science and technology, the dysfunction of the human mind is threatening the survival of the planet and of humanity itself. That wasn't the case before. It was the same dysfunction, even at the time of the Buddha or of Jesus.

It was the same dysfunction, but it never threatened the survival of humanity or the planet, because the means were not there. Now the means of science and technology amplify the effects of the dysfunction of the human mind. And we can see, for the first time, when we look at modern history, just how mad and how dysfunctional the human mind is.

My God, how can they do this? What is, are they mad? Yes, they're mad.

They must be. To create that, and now it continues. Science and technology continue ever increasing ways of destroying life.

So this is, we have reached a critical stage. For the first time, the dysfunction threatens the survival of the planet. And that is the reason why it's only now that that message of all the ancient teachers and teachings, now for the first time, has become urgent for humanity.

And this is why there is now an acceleration. What I call the arising of a new state of consciousness is no different, it's the ancient teaching, but it's now becoming

accelerated and empowered because of, we need to change now, or it's the end. And this is the good news, because it seems to be the case in evolution of animals and plants, it's only when a critical stage is reached where the normal way of behavior, the normal way of acting doesn't work anymore, that a species goes beyond its limitations and develops into something more advanced.

They say at some point, life developed in the sea. And then at some point, fishes and other sea animals started to move on land. Why would a fish voluntarily jump on land and start crawling?

They didn't. It must have been that a vast expanse of water suddenly got cut off from the rest of the oceans and the water started receding more and more. Life in the water began to be impossible.

They became dysfunctional as fishes. And so over a long, long, long period of time, they were forced to go on land because they couldn't live the old way anymore. This is a simplified analogy of what is happening to humans.

It becomes more, as you reach the end of one stage of evolution, it becomes more and more dysfunctional. So here we are looking, when we look at the inbuilt dysfunction that is nobody's personal problem, the dissatisfaction, the continuous arising of new problems in one's life, the sense of never, always quickly something comes in to spoil whatever good comes to you. It's, oh no, more problem, more conflict, and the next thing.

But, and then you're seeking it out unconsciously. In your need, nothing personal, built into the human mind, it's need for enemies. And so it's enemy strengthens your sense of separateness, the separate self.

So collectively they do it because when you identify with a collective me rather than a personal, like as political groups, religious groups, how they love their enemies because they feel stronger who they are in their mind made sense of self. The more enemies, the better. It strengthens that.

So there is a seeking out of conflict in that state of consciousness, but that of course is unconscious. Now, you are condemned to that state of dissatisfaction and the mind made sense of self continuously looks to the future for completion, for salvation, to try and make it, to make my life work, to become who I truly am through this or that, that I'm going to get there. Just give me some more time and I will complete myself.

This is the hope. This is why everybody's reaching out there. Needing, psychologically needing the future, that inner urge to get to the next moment.

Everybody lives like that in that, and you can see it in people's faces, the unease with the present moment because the present moment, they don't even look at it. They need

to get to the next one. Moving away from the only thing there is, which is the present moment.

The only thing there ever is in your life is now. In the dysfunctional state, the normal human state of consciousness, the now is ignored because you're trying to get to the next, which is much more important than now because I'm going to get my fulfillment there. That's what matters, not this.

I'm just on my way there. That is built into that. So the main enemy, the arch enemy of the ego, the egoic sense of self, one could say, is the present moment.

It stands in opposition to it. It's internally, it resists it. It denies it.

It tries to get away from it, run away from it. In that state, that normal state of consciousness, you make the present moment, which is the only moment there ever is, the only place where life unfolds, that is made into an enemy. That is the inner, how you relate to the present moment.

You're either trying to get it out of the way or you are actually internally resisting it, complaining, judging. That's not it. And so it's amazing to see what people do to themselves, but it's nothing personal.

They are simply expressing that human condition in its present evolutionary stage, which is coming to an end, thankfully, or we disappear. So they don't realize that what they are doing to themselves by denying the only thing that has any reality, the only thing where you can find life, which is now. It's hardly exists for most people.

On the periphery, they see it, but of course they're on their way somewhere else. And when they get there, that's the now again, because the future only comes as the now, their state of mind does not allow them to acknowledge it. And they are away somewhere else because that's not fulfilling either, because the unfulfillment is in the structure of the mind.

No matter what comes into your life, you will find that problem-making, conflict-making, unfulfillment will appear in one form or another. Yeah. Unless you step out of that state of consciousness into now.

And the strange thing happens when you acknowledge now, become aware of this moment, the only one. Your life has never been not this moment, never. It's always now.

Your whole past, what happened in it, it must have happened in the now. It didn't happen in the past. It can't happen in the past.

It happened in the now. And then you remember that when? Now.

Future, nothing will ever happen in the future. It can't. For something to happen, to be, it

requires now, because there is no life apart from now.

Now you can't, the mind tries to think about this and argues, yes, but for your past. No, there is a truth here that is so self-evident that life is inseparable from now. The only place where life is, can ever be, now.

Oh, yes. And when I said at the beginning of this talk, pay attention to the underlying stillness. There's stillness in between the words, the undercurrent.

One could say the canvas on which the words are painted. One could say the ground out of which a word comes, into which it returns. What I'm really saying, when I say, be aware of that dimension, I'm saying, be aware of the present moment.

Not like most people think, they think to be aware of the now, they need to be aware of what is happening in the now. That's not the now. This, what I'm saying now is very subtle, not difficult to understand.

You can't even really understand it. You can only sense directly what it is that I'm pointing at. What I'm pointing to.

From when I say now, when I say present moment, most people confuse that with what is happening now. So in the case of these words, you would confuse the words with the now, but the words, they really come from the past. Every word comes from the past.

The now is not content. Content is, in this case, words. The content of this now is the words, other sense perceptions, this room, other noises, that is the content of this moment of now.

But to be aware of the now itself beyond what is happening in it, that is the message, the only message of our gathering here. And it's so subtle that you may get it or may not get it. You may get it right now, then you could go home now.

You could get it the last minute. You can get it after you go away from here and say, what did he talk about? It didn't make sense.

And suddenly you get it. And so I said, there is a state of consciousness that is non-conditioned. The state of consciousness that is not the dysfunctional state that most human beings are trapped in.

And when I say that that state of consciousness exists, as all the teachers have said, ancient Buddha, Lao Tse, all, in all the teach, they pointed to that state of consciousness. Now, the conditioned state of consciousness the dysfunctional state of consciousness listens to that message, which one could call the message of liberation, the message of freedom, the message of awakening, awakening out of that, all that past, conditioned past. Freedom, liberation, awakening, enlightenment, salvation, end of delusion, end of

suffering.

They were all pointers that ancient teachers used to point to the same thing. And however, the thinking mind, the conditioned mind listens to that message of liberation and says, oh, that's very interesting. Oh, yes, I believe you're right.

And then incorporates it into its content and makes it into another mental position. The message of liberation is then made into further bondage. And the thinking mind says, there is a state that is free and to get there, all I need is more future.

I will get there. It will, of course, make it into future because that's how it operates. It seeks completion in and through future.

So it says, okay, please tell me how to get there no matter how much time it takes. In fact, the more time, the better. Please give me time.

How many lifetimes? Five, 10, I'll take it. Or some teachings may promise, if you work hard at it, in 20 years, you can reach level eight or 10.

And that's very satisfying to the mind. Now it knows where it's going. It's going to the future and it's a very important future, much more important than making money, much more important than looking for the ideal partner.

I've gone beyond all that. Now I'm going to the future because I will find liberation there. I will find enlightenment there.

And that is when you graduate from an ordinary seeker in the material realm to a spiritual seeker. And so then that becomes your identity, a spiritual seeker. And of course, it makes you feel better than others who haven't yet seen the light, not knowing that you are still trapped in the same mindset, the same conditioned mind structures as everybody else.

You've just exchanged one future goal of completion where you're going to find yourself for another. So some people, at some point, see that on that level it doesn't work and then they switch to the spiritual. And that doesn't work either, but that may take long, many years for you to find out.

Now, if one or two people here feel offended, that's good because what is it that feels offended by this? Your sense of self. What is it that feels angry about what I just said?

Yourself. It feels diminished by what I've said. It feels threatened by what I've said.

It feels, are you telling me that I have invested 15 years of meditation and countless workshops and traveling to India 10 times and all that has been for nothing? And so there is an inner, this can't be right. You get angry and you defend yourself.

Or you may run out of the room. Say, he talked nonsense. So the delusion of the spiritual seeker is the seeking.

Seeking implies future. Okay, where do we go from here? And there's nothing to seek.

So what's left? And then one says, okay, well, what's left is this moment. And then you say, yeah, but this is not what I want.

I never even asked to be here. I didn't want this moment. It just came to me.

And many people feel, get me out of here. And of course, that's the very way of not being in the now is to feel, I must get out of this moment. Most people go through life like that, trying to get out of this moment.

So, am I saying there's nothing you can do, give up all spiritual practice, go home and watch television? Well, no. I'm saying, look at your relationship with this moment.

Are you denying it, running away from it, feeling bad about it? This is where life is now. And your whole life, you've been running away from it.

You've made it into an enemy, not because it's a personal shortcoming of yours, but because it's part of the human condition. Is it possible to live in such a way that the present moment is no longer an enemy? Is it possible to be open to the present moment and even welcome it, say yes to it?

Because you see the futility of saying no to it. Is it possible to welcome the present moment this now, make it into a friend, become friendly towards it, not demand that it should be different from the way it is, to be completely aligned with the way it is now? Okay, what can you do?

This moment, I'm not talking about your life situation and saying, okay, I might as well be resigned to the fact that I live in this dreadful place and have a bad job and a bad relationship. No, that's your life situation. No, that's not welcoming the now.

Welcoming the now is only now. You might be in prison. What can you do?

You can try to escape, but there may be no escape. So what is left to you? Resist what is or say yes to what is?

With saying yes to what is, your state of consciousness changes immediately. Regardless of what it is that you said yes to, the worse the better because the worse it is out there, the deeper the yes will have to be. So for many people, life consists of a series of obstacles, a series of limitations that come into the now.

Of course, the only place where life is. One limitation and one obstacle after another. And they say, no, I'm not going to say yes to that.

I want freedom. I don't want that. And so you get stuck more and more in the same.

The very resistance creates more undesirable circumstances, creates more resistance, creates more limitation. So as an experiment, bring in the yes to now. And don't demand that the form that this moment takes as a situation, a person, an event, whatever form it is, you're sitting here somewhere, a room, a chair, you don't demand that the form that this moment takes should be different.

You accept the suchness. Suchness is a word that the Buddha used. You accept the suchness of now.

You don't demand and say, no, this shouldn't be. But it is, life says, what are you going to do? That acceptance does not mean that you become passive and you can no longer act.

It simply means that any action that you take does no longer, no longer arises out of a state of dissatisfaction, a state of unease, a state of conflict. Any action that you then take will flow out of a state, an empowered state that comes with a yes to what is. And the quality of any action you take will be vastly different and vastly more empowered and intelligent than any action that you could take in the reactive state that wants to get this out of the way, now I'm going to do this.

That's karmic action. You create more pain, more suffering. It's an amazing thing, the possibility of living in alignment with now, not in opposition to it, but the mind-made self will warn you now and say, no, you will be stuck for the rest of your life in this moment that you want to get away from.

This is not true. You have been stuck for your whole life in this moment that you want to get away from. To be stuck is to be stuck in that state of consciousness.

So what happens when you, and to use another expression, what happens when you allow this moment, the only one there ever is, when you allow this moment to be as it is internally, no matter what form it takes. Now, more often than not, the form that this moment takes looks like some kind of limitation on you because life, phenomenal life here, the life of form is full of limitation. Every form is limited.

Every form is limitation. Your own body is a form of limitation. Every place you are in in some way limits you.

So very frequently, or a person comes into this now and that person limits you in some way. You don't want this person to be there, but he or she is there. You could be your husband or wife.

After the honeymoon is over, you begin to feel that your husband or wife is of limitation. It's unconscious, of course. And then after a few years, there's a state of almost

continuous, you move in the house together, but you don't really want to be with this person anymore, but you are.

So what you accept very often when you say yes to what is, only the now. I'm not saying accept that if your husband drinks and beats you up. I'm not saying say yes to that.

That's a life situation. Say yes to this moment, then right action happens. Only this moment.

So whatever limitation it may be, you could be in prison. This is a too very, what really encapsulates limitation is being in prison. What could be more limiting, or perhaps even more limiting than that is a certain physical condition.

One feels limited by one's own body. Something goes wrong with the body. That's extreme limitation.

You suddenly maybe can't even move anymore, or they put you in prison. You can't get out. And even there, even no matter where, you practice acceptance of this moment.

And people have been writing to me from prison. They are practicing that and teaching others. And they're saying my lives, our lives are becoming transformed here.

Freedom, inner freedom from external conditions. Why, how, what is, how does it work? What, why is it empowering to say yes to what is when the ego tells you no, you will become disempowered when you say yes to what is.

Why is it empowering? Because that yes is, gives you access to the state of consciousness that is unconditioned. It is a portal into that state of consciousness.

How? What happens when you say yes? How it happens when you allow this moment to be no matter what form it takes because you're no longer in opposition to it.

What I say now are only words. They can only point to the truth. They're not quite it.

You have to look beyond the words. When you allow this moment to be, you are no longer a reactive entity. You don't react.

Now, the egoic sense of self is continuously reactive. That is one of the ways in which it sustains itself. Not to allow what is, is reaction against what is or trying to run away from what is.

Reaction, what is it that you're reacting to? You're reacting to some form that this moment takes. A person, a situation.

It takes the moment, the form changes continuously. The now is always there and the form changes. And then you react against, not this form because the form, it mostly will

be some form of limitation.

Even when you go on holiday sooner or later or Paradise Island, you will encounter some form of limitation. And even if you're in the most beautiful surroundings and everything is perfect, you'll encounter some form of limitation, if only your own boredom, no conflict anymore. It'll come.

So when you no longer react to, when you react to a form that this moment takes, a limited form, of course, every form is limited, you strengthen your own limitation, your own limited conditioned form identity as the me. Every time you react to some form out there, you strengthen your own form identity, which is your limited me identity. This is why the little me loves to react and complain and because it gets stronger in that.

And the delusion is that with every reaction, you are a little bit more yourself. The truth is with every reaction, you strengthen the illusion a little bit more, but the illusion likes that. So we are, I'm just putting in neutral language, the truth of karma, of action, reaction.

So you strengthen that. Now, what happens when you say yes instead of react against? The form is allowed to be, that form that this moment takes, even if you're in prison.

That's where I am sitting here, walls around me, bars on the window, breathing, little space of this room. All right, this is now. It is as it is.

It always is as it is. You can't really argue with is. Argue with is, is mad and normal.

And so you allow it. Now, what you're not strengthening now is your limited form identity. And so your limited form identity, the illusory self doesn't like this.

What opens up when you say yes to what is, and I'm only using symbolic language now because one can't really talk about it. What opens up is a space around what is. So to speak.

Or one could say a spaciousness around this form that this moment takes. One could say it is an inner spaciousness, a sense of space that is vaster than what happens. And that space or spaciousness is also a deep sense of peace.

Surrounding, one could almost say, that now, that form of now, there's suddenly spaciousness around it. Even if it's dreadful on the level of form, even if on the level of form, it is a most dreadful limitation on you. And sooner or later, you will encounter extreme limitations on you.

One reason is because you have a body and then you get old. And as the older you get, the more of a limitation the body becomes, one form of limitation. And then there may be others.

So sooner or later, they come. And so, with the yes, a vast sense of space or peace suddenly is around that. And you allow it.

And that is a strange shift where, which means now your inner state is no longer governed by the external condition. The condition is there, but it's no longer determining your inner state. You've gone beyond reaction.

And then you begin to glimpse the vastness that you are underneath the conditioned reactive sense of self. In fact, you go beyond that limited form, me. Not that it doesn't, you no longer exist for a little while as this form, but you have already glimpsed, or more than glimpsed, you have already realized a dimension that is far deeper than the personal self, deeper than self.

Or you could say the universal self. You've gone beyond the personal self to the universal self. However you want to use words, a Buddhist would say you've gone, that is no self.

It doesn't, it's just words pointing to the same. And that is the message of liberation from conditions. Liberation from being a conditioned entity, not by continuously fighting the limitations of your life, hoping at some point in the future you will reach the unlimited, when the unlimited is already here.

Already the vastness of that is already here. And so how could you reach it through some encountering, some situation in the future that is free of limitation in this world of form, which is limitation. So no matter what situation you go into, it will be some form of limitation.

So it's not by running away from it, not by internally resisting it that you become free. You can, on the level of form, you don't become free, but that's the beauty of it. The very fact that you don't become free on the level of form enables you to go beyond it.

It's only because you are limited on the level of form that you can reach the unlimited. Limitation and the unlimited go together. That's the beauty of it.

And the strange thing is the more limited your life is, potentially, the greater the opening into that deeper dimension. And a few people have found that almost accidentally, people whom life dealt dreadful blows that you say, no human being could endure so much, so many dreadful blows and so much suffering, either physical or in their life situation, or extreme conditions, concentration camp, prison camp, could die any moment. And some of those people broke through those extreme forms of limitation and in one moment entered the state of unconditional yes to what is, no matter what, because they could not live with the no anymore.

This burden of self created by the no became unbearable. And so in one moment, it all shifted from most dreadful suffering and misery to deep peace and aliveness. And

people, how incomprehensible.

In the midst of unacceptable conditions, the shift happened. And the strange thing is very often when this shift happens, external conditions change very quickly. Often they improve immeasurably because you no longer resist it.

Resistance keeps them in place, keeps all the conditions in place. Non-resistance, they become fluid. Resistance, because there's always a strong, deep interconnectedness with your inner state and your external conditions.

If your inner state is resistant and rigid, the conditions you encounter are resistant and rigid. If your inner state is open, and yes, the conditions become fluid and move quickly, miraculous transformations happen as byproducts of that inner transformation in the outer world. One person who practiced this in prison wrote to me and said, I have 10 more years to do here, but I'm free already internally.

And then a year later, he wrote to me and said, they're releasing me in six months time. And he wasn't even up for parole. Nobody knows how it happened.

Miracles happen, not that you will ever become free of as long as you inhabit the world of form. Yes, certain limitations will be there. Perhaps less extreme, perhaps relatively benign limitations.

But no matter what it is, it doesn't matter anymore. You welcome, you even welcome them. So it's the beautiful thing is humans think, I need to become, go beyond the limitations of my life.

And they're trying to run away from them. They try to change them by feeling unhappy about them, which is an unconscious way of trying to change them. If I show God that I'm really unhappy, he's going to do something about it.

I just, that's an unconscious mechanism by people. It's like a child. If I cry really hard, then eventually somebody's going to come and do something about it.

Some children learn that as they grow up. If I really cry and show them that I'm miserable, then eventually mom or dad will come and do something about it. And often the children use that to manipulate the parents.

They cry far more than they really would need to in order to get what they want. That works to a limited extent when you're a child with certain parents. When you're grown up, it doesn't work at all because the more you're internally complain about what is and feel miserable and unhappy, the less likely it is than anything is going to change.

So that's suddenly things shift more quickly. Not that it matters that much anymore. It is a by-product of an inner transformation.

And another by-product of that inner transformation that comes with a yes is you become more intelligent. Not meaning that you will become better at solving IQ puzzles, maybe not necessarily on that level. But intelligence is vast.

It's not, it goes far beyond the limited ability to solve mathematical problems or puzzles or... Creative insights come, realizations come. Your words are more alive, more fresh because they come out of the state of empowerment because you're aligned with life now.

Which is now, of course, aligned with the very power of life itself. And so that moves through you, speaks through you, acts through you. And a lot of your speech and action is no longer conditioned.

It's a newness comes in, an aliveness. And what you emanate changes. If you are in resistance, you emanate resistance.

And if you emanate as an energy emanation resistance, you attract more resistance. And so now you emanate peace and aliveness. And then that is reflected in your external life.

And it draws people to you because especially those who are ready for that transformation also, they recognize that something has happened in you. And it may not happen all at once. It's for a few rare people, it happens all at once.

For most people, it happens gradually. You shift from being in alignment with what is to being again, you move back into out of alignment with what is for a while and come unhappy again. And then you notice, and then you shift back into alignment, empowered again.

And so gradually you begin to notice the qualitative difference between the states of consciousness. So the portal into that state of consciousness is, there are several portals, they all ultimately are one, but it's the yes to what is. And you suddenly sense the spaciousness.

Another portal that I pointed to at the beginning is to notice spaces, to pay attention. To the silent space that takes your attention away from thinking into now. What happens to thinking?

What happens to that continuous stream of thinking that usually you are trapped in and identified with when you bring yes to the now? The strange thing is that stream of thinking slows down considerably. The moment you become welcoming to now, the compulsion to think continuously lessens.

The compulsion, the momentum behind the mind stream becomes far less and it goes down. Because you then realize a lot of that continuous stream of thinking was to do with trying to get away from this moment. That's why it's so compulsive, trying to

complete myself in the future.

That's what a lot of thinking is about that. What's going to happen to me? How am I going to complete me?

How am I going to find me? In the future. And that's why you're constantly working things out, trying to control it, rehearsing, imagining possible situations, good and bad.

And that's all the continuous stream of thought is that. But when you say yes to what is, a lot of that unnecessary mental noise comes to an end when you're not fighting the is-ness. You don't need that anymore.

So you, some people say, how can I stop my mind? That's not easy. Don't, better not even to try to stop it directly.

Become friendly with this moment. And then you can, the mind by itself calms down. Another portal, of course, is to simply pay attention to spaces.

What happens when, as I speak, you're aware also of space around the words? The mind becomes still. What happens when you pay attention for a moment to the silence?

There's some traffic noise, but there's also a lot of silence in this room. Pay attention means acknowledge it, notice it, listen to it. Not to the traffic noise, that's there too.

But the traffic noise happens within that space of silence. Listening to silence, immediately thinking stops. You cannot think and listen to silence.

And what does that mean, thinking stops? Does that mean you become stupid suddenly? Does that mean you go to sleep?

No, there is a state of consciousness that is alert, awake, present, but you don't need to think. You rise above thought. The same thing happens when you say yes to what is.

That is another portal into that state of consciousness where the need to think is not there anymore. The compulsion to think, and then you become intelligent because then you go beyond the conditioned mind which is only a tiny aspect of the vastness of the one intelligence that underlies everything in the entire universe. The human mind, only a small aspect of that.

Nothing wrong with it. It's only when you get trapped in that small aspect of that and think that's me, then you live in a delusory little prison. So the most wonderful thing to encounter, and this is why we are here, is that state of consciousness where you are free not to think.

And you don't go to sleep and you're not stupid. You become very intelligent because the vastness of intelligence, most of that does not operate noisily. Only the human mind

is a noisy aspect of that intelligence.

That intelligence created nature, the planet. And every flower and every tree grows in complete stillness and is so the beauty that comes out of that. And it's perfect in what it is.

Nobody thought about how to make that. The one intelligence brings it forth out of stillness. So there's vast intelligence that lies in that stillness.

Stillness is only a word. It doesn't seem to be significant as a word. The mind says, what do I do with stillness?

That doesn't solve my problems. But we're only using a word. Stillness is the unconditioned consciousness, the one consciousness itself.

And it's always been there, even underneath the mental noise. You could never find it in the future because it is inseparable from presence. It is presence itself.

Past and future are only byproducts of the human mind. And non-problematic in them, if you don't get lost in them, they are fine. On this level of form, they are needed.

But if you get trapped in there, then it becomes an illusion. Your whole sense of self becomes an illusion. So we are encountering a state of consciousness, alert, present, awake, completely here, free.

And then in that state, you look at something and you know what it is without needing to call it anything in your head. But you know far more. And you realize the depth and the aliveness that there is even in the sense-perceived world, the depth and aliveness that nothing ultimately is dead, that the entire universe is alive.

When you go through life labeling everything immediately mentally, which is what people do because they are trapped in the mental noise, immediately everything is dead and you no longer sense its aliveness. What's this? Oh, that's a lily.

Oh, okay, a lily. That's a nice lily. Do you really know what that is?

There's a little label comes up and they give you the illusion of knowledge. You can use labels, but don't get trapped in labels. Realize you can be free of labels and see what depth there is to this, what we call lily or whatever it is.

I've forgotten most labels. See the depths and the mystery that is there, the miracle of life. You limit it so much by labeling and you limit yourself.

You can use labels when they are needed, but go beyond labels when you don't need them. And a lot of the time you don't need them. You don't need them for other people.

The freedom that comes from meeting another human being simply in the state of openness, it comes with a yes to what is because the yes to what is often is the yes to another being, yes. And you don't need to label anymore. You just, clarity, peace, aliveness.

This is what then comes through you. This is then the fulfillment of your life purpose is to allow that state of consciousness to come through you into this world. What you do on a personal level is secondary.

It's an excuse for that state of consciousness. Maybe you continue to do what you're doing on the level of form, but bring the new state of consciousness to that. Or it might change completely.

Suddenly your life changes totally. Who knows? Doesn't matter.

But to see that the transformation of consciousness is your life purpose because you're then aligned with the purpose of the universe, which is flowering of consciousness. It wants to flower through this form. If it can't, it will flower through some other form.

It doesn't mind. Any form will do. There's not one form that is more worthy than another.

The only question is which form is open. There's no form that is more or less worthy than another form. That's good news for some, bad news for others.

Because some people go around thinking of themselves as more worthy than others. And others go around thinking of themselves as less worthy than others. Surely I'm not worthy enough for liberation.

Or surely I'm more worthy than this person I've been at it for so long. And so the sense of worthy or unworthy, of course, is part of the mind-made sense of self, part of its conditioning. And there's no worthy, more or less worthy.

The question is, is the opening there? And that seemingly least worthy sometimes suddenly opened up. And the seemingly most worthy stayed closed because they didn't want to let go of the mental image of me as the one who is worthy.

This is the message of liberation. Whenever we speak of this state of consciousness, that is the state of, I sometimes call it presence. Presence.

And yet, of course, in this world of form, yes, there is a future, so to speak. Doesn't come, but we operate with that or the practical level, no more. So it's the end of psychological future.

Practical future is fine. Psychological future is an illusion. On the level of practical future, we are going to meet after a little break.

The body wants to move. And when we meet, it'll be now. Just the same as this, exactly the same as this.

When we come back in about 15 minutes, according to clock, clock time, we will address one more obstacle to this state of consciousness, a big one. And we'll enter more deeply, and it sounds paradoxical whenever we talk about it, even to say we are entering more deeply into the now sounds like a paradox, but that's how it is. We will enter more deeply into that state so that when you go away from here, it will have emerged.

In many of you, it was already emerging, so it's simply a deepening, an acceleration of that. Once it has emerged, there's no stopping. It's like once a plant has sprouted, it will push through anything, even if obstacles come.

And there's no merit in that, no personal merit. It emerges because it wants to emerge. It doesn't choose you because you're special.

It chooses you because there's less of you. It gives way.

[Speaker 3] (3:43:20 - 3:43:21)

Thank you.

[Speaker 1] (3:43:33 - 4:34:37)

The enlightened master embodies a state of consciousness that is the destiny of all of humanity, a precursor, perhaps. Just as Jesus, his death especially, is a symbolic expression of what each human being needs to undergo, the death on the cross, to be nailed to the cross, the most extreme form of limitation. Total surrender, total acceptance in the face of that, in the face of the unacceptable.

And suddenly the cross, the symbol for limitation, becomes the symbol for liberation and the divine in one. So whatever limitation you encounter in your life, big or small, looks like a greatest obstacle, but is potentially the opening in one. So the enlightened master, that state of consciousness, humanity is moving into that state of consciousness.

It's not relevant. We don't need to know, well, how long is it going to take? No matter.

The question is, is it happening now in you, through you? What's the difference? Are you, if you're not the master, the spiritual master, why are you not the master?

What's the difference between you and the master? Does he know much more than you? No, some masters knew very little worldly knowledge.

They didn't need to. They didn't need, no master ever had a PhD as far as I know. They don't need that.

Of course, spiritual master lives in continuous surrender to God, God, the one life, the one consciousness that underlies all of phenomenal existence, is within each form and beyond all forms, and is the essence of who you are. So what does that look like? Surrender to God, continuous, aligned with now.

Same thing, surrender to God, aligned with now. State of surrender, the empowered state. Where you go beyond the person that you think you are, beyond a limited personal, limited sense of self, me, through the surrender.

So am I saying from now on until the rest of your life, you have to live in a state of surrender? Oh, that's a big job. But that's not really that much, only now.

That's not that such a big thing, only now. Not the rest of my life, now. Just this little, just this so small, this now.

Just this. And then see how every problem dissolves. Only a challenge may remain in the now, and then there's enough power in you to meet the challenge in the now.

But problem, this mind stuff, dissolves because it's an illusion when you bring the problem to the now. Oh, I've got so many problems in my life, I'm just burdened with. What's the problem now?

Well, I've got my home situation and job and then my health and money and my wife, and no, now, what's the problem now? Now? Yes, here.

And then you start looking for the problem. And then very reluctantly, the person may admit, well, it's true, there is no problem now. And the next word is but, and then comes in past and future.

But it's very hard for a problem to survive now. And in that state of alert presence, problems don't even arise, they just can't even arise. There's no problem.

A challenge may come now. There it comes in whatever form, an elephant coming towards me, a challenge now. And then you meet it by facing it and then right action will happen.

Maybe you'll run away. It's not a problem. And again, one or two in you are experiencing anger at this moment.

Why? Because part of your sense of identity was revolving around your problems. They are important.

Surely you cannot deny the importance of my problems because by denying the importance of my problems, you're denying my importance. So if that arises, you can watch that and see, oh, my sense of self was in my problems. Isn't that interesting?

Of course, people encounter many challenges and limitations in their lives. But they are met now. You face them now fully.

And then they don't turn into mind stuff that you lie in bed thinking about all night. A little help for staying anchored in the now, it helps to be connected with the inner energy field of your body. That also takes your attention away from thinking so that you can be really here and you can be more intelligent than thought could ever be.

Well, you can still use thought, but are no longer used by thought. Most people are used by thought. Can't stop.

So to feel the aliveness that is in your body, very subtle at first, the very energy in the cells of the body, hands, feet, there's a certain aliveness there. Sometimes it helps to close your eyes for a moment and you can sense that there's a certain aliveness in your hands and your arms. And you continue to pay attention to that.

And then you can feel that aliveness in your legs and your feet. Oh, the body is alive with energy. And you can continue to sense that aliveness as you sit here and you can still listen, but that provides an anchor for staying present.

And so the far less thinking when you sense that, you can't think that much when you can sense the inner body, feel be rooted in there rather than just in the body. It can be continuously in the head, be rooted in the aliveness. And there's already an intelligence in here.

The body is an external, temporary manifestation of a vast intelligence. Ultimately, it's not who you are, but there's intelligence in here in every cell, DNA, organ, far greater than the human mind. That intelligence takes the appearance to us of a physical body.

That may change, but at the moment, you appear to be a physical body, temporary. But there's an intelligence there that if you had to use your mind to regulate the functions of all the organs of the body and coordinate them in a smooth, the temperature, the blood circulation, the kidneys, the liver, innumerable functions all need to be coordinated. Who could, no mind could do that.

Not even the greatest computer could do that. All the computers put together couldn't coordinate all the functions of one body. So there's vast intelligence at work here in the body.

So you're already contacting that one intelligence there that is greater than the human mind. Simply take your attention there and the mind calms down. You can't think and sense the body.

You can still think a little, but you can be, you're very conscious in that state. And in that state of be connectedness, rootedness in being, you can perceive and you can look

around the room and continuing to feel the aliveness in the body. And you can then realize you can actually perceive without labeling.

And you perceive deeply, beautifully with enormous clarity. It's as if you had never seen the world before when you're no longer clouded by mental compulsive, mental labels. And you go into nature and look at trees and flowers in that state.

Wonderful, deepening. You meet another human being in that state. Imagine what it does to human interactions when you don't impose continuously compulsive judgments as soon as you meet somebody.

We have to formulate some kind of judgment about them in the mind. And you meet them simply in that state of clear, alert presence. And you've already gone beyond reacting to their form.

The form has its limitations. You allow that. Simple alertness.

Then you notice something when you perceive without labels and it might not, maybe the labels come after a few seconds, but there's a moment when you, clarity, a simple, deep knowing beyond words. And then it gets longer and the knowing stays with you. And to the mind that looks as if you didn't know anything anymore.

You don't need to compulsively interpret every situation that happens to you. You allow it to be. You don't need to find some kind of immediately some personal relationship to what's happening.

How does that fit into what I want? It just is there. So you no longer operate as a limited little self.

But as an expression of the one intelligence through this form. Your presence is the presence of God in this world. And then you notice when you perceive something, a human being, a flower, you look in that alertness and this is another slightly different approach to what we've already been talking about.

You sense something. There is that which you perceive, the flower, the tree, the human being. And you sense the alertness itself underneath the person that makes the alertness that makes the perception possible, the awareness, the aware alertness that makes the perception possible.

And you know yourself as that. You feel that, you sense that alertness. So there's the object in your consciousness and they change continuously.

The objects that arise in your consciousness when you move away from here, the scenery around you changes. Cars, traffic, your home, continuously the objects that arise in your consciousness change. Another way of putting it, the form that the now takes

changes, same thing.

What remains is consciousness, the field of consciousness. What remains is now, the field of now. And if you can be aware of that field of now, which is the field of awareness itself, not just what's happening in it because it doesn't last very long, it comes and goes, objects come and go.

You listen, you hear, you feel, your thoughts arise, thoughts come and go, emotions come and go. In the now, in the field of awareness. And suddenly, most people in this world are lost in the objects of consciousness.

The thoughts are objects of consciousness. Sense perceptions are objects of consciousness. And all their sense of self always is totally identified with those things that come and go.

And you can't hang on to anything for very long. That's why it's so frustrating to live here when you're identified with the objects that come into your consciousness, emotions, thoughts, sense perceptions, and they don't know the essence of all those things that come into consciousness, which is consciousness itself. If you knew yourself to be that, then whatever happens in your life is secondary because there's a depth to your being that is much vaster than anything that happens.

What happens is a surface phenomenon in your life. And there's a depth to your being that is, and there are little waves that come and go, surface movements. That's the form that the now takes.

But the now has enormous depth. Those are the objects that arise in your consciousness, but the consciousness itself is vaster. And you are that.

So, and you've been looking for yourself in what happens, not knowing that you are not what happens, but the field in which it happens. And so you become free of what happens or doesn't happen. A wonderful sense of lightness and freedom when you can allow things to be.

And because you know there's so much depth to you. So the, it's so simple. So, and that's why despite the ancient teachings, so few people got it because it's too simple.

First of all, they try to understand it through the mind. You're already beginning to complicate it. So it's so hard for humans because of the complicating mind, the truth of realization is so close.

And then they brought up schools to teach people that one elemental truth, Zen arose, Zen Buddhism. People study it for 20 years. They go to monasteries and try to, try to get it.

Do you understand Zen? No, not yet. And of course, one moment comes when perhaps they realize there's nothing to understand.

Zen is when you give up trying to understand totally. Mind subsides. Awareness, presence is there.

Alertness. So this is arising now here on this planet that is burdened with human unconsciousness, the dysfunction of the human mind for thousands and thousands and thousands of years of that. And that dysfunction has left behind pain on the planet, human pain, residues of collective human pain.

And if you don't realize that you still carry residues inside yourself of collective human pain, ultimately all human pain is collective human pain. People personalize pain and say my pain and derive an identity from it. But your pain is human pain, emotional pain, emotional suffering.

I need to point this out. If you don't know it, you can get overtaken by old pain that lives in you that isn't even you, isn't even, it goes back a long, long time. And it lives in human beings as a residue, an energy field of past pain, which all that it means is very tight, like frozen energy, hard, heavy, sometimes turbulent, the human pain body.

And so for many people, this pain that they carry inside is part of their sense of self, the mind made sense of self. And the mind made sense of self becomes amplified by the human pain that you carry inside. So the sense of self that people carries heavy with past, with human past.

You carry this pain body, that is a good way of looking at it is that it is an entity that lives in you, like that is nothing weird. Even if you think a thought, it's an entity, a thought is an energy form, an entity that has a lifespan, it's born and it dies. There are thoughts that are like viruses, some thoughts take over your whole mind.

So there are many other thoughts come and go, they come, evaporate, come, evaporate, that's all part of the mental noise. And so there's also emotional entities that is your share of human pain that you were born, you inherited that. You were born into this human form on this planet, fairly mad planet.

So how could you not be born with a certain amount of pain? And you are born into form, consciousness born into a little form. Of course, you will experience this limitation.

There's the, I believe it was the Buddha or Buddhist master, it's all the same, who said when a mother came to him and asked, why does my baby need to, my little child need to suffer so much because the child was already ill? And the Buddha said, because he was born. It's an, comes with that, but that is part of the limitation of being here.

And that you remember the very limitation is the potential opening. Your very pain is the

potential opening. As long, don't personalize the pain.

When the pain body, which has two stages in most people, dormant for a while, then active. When it uses your thought processes to feed on every painful thought until it has ingested enough energy because it lives on pain and then it becomes dormant for a while, digests the food, and then when it needs more, it begins to rise up. A little trigger in your life, a little thought, suddenly brings up enormous amount of pain, anger, sadness, fear, heaviness of depression, anxiety, fear, and all the thought processes that go with it.

The pain body is feeding on that. You're thinking about me and what's going to happen, what might happen to me. And the pain body loves thinking, so that's why people lie awake at night.

Pain body is feeding on your mind. Your story has become extremely heavy and problematic because human pain has flown into the story of me. Your sense of identity, so it becomes heavy.

And then after a little while, depending on how long your pain body needs to feed, then you feel a little bit better suddenly. And then it's gone. And a few days later, two weeks later, the pain body needs to feed again.

And it not only feeds on your mind, it feeds on people around you. It wants to provoke people to give you more pain. Drama, I need some more drama to feed on my partner's reaction.

So it then looks for trouble, really. Relationships work beautifully for pain bodies to feed on. Wife and husband feeding their pain bodies and pressing the right button so that the partner can give them some feedback of pain.

So this is being forced to reenact their drama again and again. It's a replay of the last one. And they do it for years and years.

If you take a video of husband and wife drama, then play it back five years later, doing exactly the same, the same words, the same accusations, the same blaming, same reactions, and it works every time. They're replenishing their pain bodies through the drama. And the egoic sense of self needs, loves it because the pain body is an aspect of that egoic sense of self.

And so if you don't know that, every time the pain body comes up, if you don't recognize it, it can easily obscure the consciousness that is arising in you because you become identified with the pain again. In other words, the pain becomes me. And so completely identified with the arising pain, you are it.

Once you're identified with the pain body, you don't want the emotional pain to end

because at that moment you've become the pain body. The pain body wants to continue to feel the pain. That's why sometimes, let's say it's anger.

You can see how people, they don't want an end to the argument. You can see how they walk out of the door and a minute later they are back in again to continue. And it goes on and on until the pain body has had enough.

So all you need to do, because it is a vicious circle, you can't stop the pain. It's there. If you stop the pain, I'm not going to feel this.

I'm above it now. It'll come up. You can't put a lid on a boiling kettle.

You recognize it as your pain body, ultimately not even yours, the human pain body. Now there may have, things may have happened in your childhood or later that added more to the pain body that was already there. There's no child in this mad world that does not suffer, does not encounter the human pain body through his, his or her parents, school environment.

Most children absorb further pain from the parents' pain bodies. You don't need to feel guilty about it. It's all part of that human dysfunction.

It's fine. So you've had in your childhood, perhaps things were added to it. So you watch the movement of pain, whatever form it takes in you, predominantly, it may be predominantly anger or predominantly fear or predominantly deep sadness, whatever it may be, you watch that and oh, there it is.

Something, a little trigger happens and you feel it. So you bring, one could say, the witnessing consciousness to it. You simply watch the movement of pain.

You could even tell your partner or your wife or your husband, my pain body is coming up. And at that point, he or she may run out of the room, but the pain body is not really that dangerous anymore when you have acknowledged it. Pain bodies that you identify with are, can be quite vicious.

When, once the pain body has been acknowledged, it's not that serious anymore. And once you acknowledge it, you allow it to be because it's what is at this moment. It is.

Okay. Let's say it is fear. My pain body consisted of mostly fear.

There were, of course, other things came in too. There was sadness of depression, sometimes anger, but a lot of it was fear. So I would wake up in the middle of the night in my warm bed, but for a moment, there was simple clarity and, oh, and then the first thought came in.

And then the next thought about my future, oh, and I'm not going to make it. It's too late already. I failed.

This is going to happen. That is going to happen. I'm going to lose the little that I have.

They're going to take it away from me. Proliferation of thinking until the body is shaking with fear. Now, I wasn't conscious then.

If I had been a little bit more conscious, I could have watched the movement of fear and see how it feeds on future projections through the mind. It loves, if your pain body is fear, it loves the mind to project itself into a future problematic situation where either you are going to lose something or something bad is going to happen to you. And it's happening now.

According, this is what it feels like. You can die many, many times. The worst thing's happening and you feel as if they were happening.

That's what the pain body loves. And all you need to do is bring awareness to that and, oh, the pain body's here. It helps to feel other parts of the body that are relatively free from pain.

Pain body is often in the middle of your body, stomach, chest, here, contraction, heaviness here. Sometimes you can feel it all over the body, but wherever it is, feel that, bring awareness to it, allow it to be so that it can't use your thoughts anymore. It's just a movement of pain.

Then it can't feed anymore. So you're not feeding it with your thinking. This is helpful to be able to bring attention into the body so you can bring attention into the pain body.

Underneath the pain body, there's intense aliveness. That is the inner body, the energy field, the aliveness that is there. So pain body, you need to allow it when it comes and then it'll pass quickly.

You need to be very alert when it comes. Without that alertness, it can take over your mind quickly and... So alertness is essential.

That's why it's essential for you to enter that state of presence when you're not being challenged by the pain body, like now, so that there's enough presence when the pain body comes, you can stay alert. And there's pain. Now, the difference is enormous now.

Pain is still there for a while. Periodically, it will try to come up and it'll try different ways of getting you to identify with it. It'll try to catch you out when you're less conscious.

It'll try briefly when you're very conscious and then it can see not much of a chance. It'll withdraw. Two hours later, it may suddenly come in after you've watched a film on TV that contained a lot of negativity or violence.

Suddenly, that's the chance it'll come in. Sometimes it may come in when you're tired. Your alertness goes down.

It may come in when you've been drinking a couple of drinks. Suddenly, it's there. It waits for an opportunity.

It can come in when you react to a little thing that goes wrong. That negative reaction is sometimes regarded by the pain body as an opportunity to flow in when you go, ah, and suddenly, it's not just, ah, it goes on for hours, but it started with that trigger and when you reacted to it, the pain body came in. So it's a clever little thing.

So it'll wait to catch you. Be alert, present. And watch it.

Sometimes it might succeed and it'll take you over again, but more and more, you'll be able to watch it when it comes and then allow it to be. And the very pain you say yes to, because this is the primordial lesson, it is, it is, okay. A child can't do that.

A child sometimes needs to shut off the pain to survive. Humans sometimes, if they've suffered a lot as children, cannot feel anything anymore because as children, they had to shut off their feelings and then they could never feel again. So it's important if that's the case with you, to start bringing attention into the body as we did before, feel, hands, feet, then gradually the ability to feel emotions will be there again.

And you can feel your pain body. Pain bodies that you, that are suppressed, sometimes pain bodies are suppressed in people, or not expressed at all in some people, just remain unexpressed inside, they can easily lead to physical illness. When a pain body is active, the likelihood, and you're identified with it, and you're going, walking out in the street, the likelihood that you will encounter either an accident or something bad happening to you increases enormously because you attract other pain bodies to you.

Other people's pain bodies that are also active can sense yours. So you may be walking into a shop, wanting just to buy a little thing, and suddenly the shopkeeper gets abusive. What did I do to him?

I didn't do anything. His pain body recognized yours. And suddenly you got into an argument, violent argument, shouting, and then you walk out of there.

What was all that? I did nothing, and he attacked me. Well, you walked in with an active pain body.

Driving, it's dangerous when your pain body is active because the pain body wants the accident, unconscious, of course. It wants something bad to happen, so it's just waiting. And then it'll purposefully, it's unconscious, do something wrong so that an accident happens.

People don't realize that many accidents happen in that way, especially when one meets, when two pain bodies meet on the road, an intersection, two pain bodies in cars. None of them wants to stop. Road rage, a relatively recent phenomenon, it's a new way

of pain bodies, in very unconscious people, to come up and they might even kill somebody.

Many violence, acts of violence are committed by active pain bodies. So just bring awareness to that. It's not, and then when you bring the yes to that, it seems difficult at first.

One doesn't want to say yes to pain, but it is. So you bring that. So for a moment, when you bring yes, one could say you bring consciousness to the suffering.

You suffer consciously. You don't resist the suffering. When you don't resist the suffering, it can't last for very long.

This is the amazing thing. When you don't resist emotional pain, it cannot last for very long. When you bring surrender to it, because pain, the origin of pain is resistance.

Of course, it goes back a long time in human history. The origin of human pain is resistance, is to be out of alignment, to be out of alignment with now, with God, with the one power, is the origin of human pain. So it's resistance.

Further resistance can never free you of pain. Only non-resistance can free you of pain. It goes to the root of pain.

So one could say conscious suffering, while there is suffering, you bring consciousness to it. Okay. Symbolized by Jesus on the cross who surrendered to the suffering.

Yes. And so that it gets transmuted quickly and it becomes an opening. And suddenly you walk out of the suffering.

You walk through the pain. And as you do it, the pain becomes transmuted. It becomes presence.

And then you'll be thankful for pain because it's without it, there would be no evolution of consciousness. I would not be sitting here if I hadn't had a very dense pain body. So dense that I couldn't live with that anymore.

Can't live with that self anymore that is so painful, so heavy. It was so heavy that it went all at once. It self-destructed.

For most people, it's a gradual process. So the transformation of consciousness is the end of suffering. Suffering takes you to the end of suffering.

The Buddha encapsulated his teaching by saying, I teach suffering and the end of suffering. So it's not by running away from suffering that you come to the end of suffering. It's by walking through suffering that you get to the end of suffering.

It's not that bad. Is that it?

[Speaker 3] (4:34:38 - 4:34:38)

Yes.

[Speaker 1] (4:34:39 - 4:47:33)

Just that? Yes. So it's the end of suffering.

When you no longer identify with human pain, that's already the end of suffering, really. The pain may have a certain momentum. It may come up again and again and again and again and again, and then it's gone.

Suffering means there is an entity, a mind-made entity whose story becomes very unhappy. And that mind-made entity is a suffering entity, a me. And you're telling yourself your problems in the head.

And you're telling other people your problems and your sufferings to get confirmation that you are real, that they are all real. When you no longer identify with that, there's still some human pain in you, but it's not suffering anymore without that entity, without the story around the pain. A me, a self, just pain.

And then pain comes to an end. That's how you use the pain body. And just be grateful that it's there.

In most of cases, the pain bodies brought you here. It's because you suffered. If you were totally adjusted to this world, you would be very happy now watching TV, the latest soap opera, having a little drink and going to borrow, going to the shopping mall, and then going to work, and then you have a dinner.

There's nothing wrong with any of this, of course. You've done all that also. But a point came when that existence was no longer satisfying, or it may have been this broad suffering itself, the emptiness of that, and suddenly you're walking in the shopping mall with enough money in your pocket and felt bad.

And then you bought another thing and it still didn't feel much better. And nothing satisfies you after a while in this realm. And then things, you lose things suddenly that you had identified with.

Life takes something away. Loss, death in one form or another. Forms leave you that you had identified with.

They leave a hole. That's wonderful. Every time you lose something, it's an opening into the formless, because a form dissolves.

A form dissolves every time a form that you had identified with dissolves. God shines through because God is the formless one life, appearing as billions of forms to us, to our eyes. But whenever one form dies and you as the form complains and weeps when a form leaves you or dies, even if it's just a material form and you lose it.

But no matter whether it's a physical form or material form, any time death happens, which means a form dissolves, you lose it, it's taken away, it dissolves, and there's pain. And that pain is not resisted. Then you realize that the pain was there as your form's reaction to the emptiness that was left behind.

But that emptiness is the formless one, God. This is why when you read stories about people who accidentally realized this, who accidentally became liberated, they all suffered tremendous loss somewhere in their lives. And at some, they just totally accepted it at some point because they couldn't stand the pain anymore.

And then the acceptance of that loss, of that hole that had appeared in the fabric of their existence was God shining through. And suddenly, enormous peace came in the face of enormous loss. But you don't need to wait for disaster to happen to you because you've already chosen liberation.

You have already chosen the death of the false self. Voluntarily, you've come here. It's amazing.

So you've had enough suffering already to bring you here. You don't need much more. So it's easy now, aligned with now.

How could it not be easy? The now is always easy. Only when you leave the now, it gets difficult.

I'm saying, of course, you need to do a little bit of planning. But leave the now as your main dwelling place. Stay in the now.

And then do you deal with past and future? Of course. Are we meeting?

Yes, we are meeting tomorrow, four o'clock. Okay, where? Okay, I'll see you there.

That's future. Of course, that's fine. Or I'm going to study medicine for the next six years.

Okay, that's future. You've planned the next six years. And then you come back to now.

If every moment in the next six years is because you try to become a doctor and you're just trying to get there, that's dreadful. And once you get there, then you're just a junior doctor and you have to become an important doctor. And when you finally make it, you're exhausted and your body's ill.

And then you can spend the money you made in getting your body repaired. And you

never get there to the sense of completion. You can get the Nobel Prize in medicine and they give it to you and you look unhappy.

So you can make plans, but to realize, come back to this easy place which is now. This is not a superficial thing as you get with some teachings that say, just be happy, smile, be happy all the time. No, it's deeper than that.

And yet it is true to say, and it's amazing when you recognize that the now is simple. The now is you can deal with. Not the future, that's difficult.

How can you deal with? That's stressful. I'm going to travel for the next three months from one country to another.

So if I had thought about that, protected myself mentally into all these situations, I would be stressed continuously. But all I ever do is talk in the now. This moment I'm talking, well, that's fine.

If you protect the next 30 talks, what happens if I can't think of anything to say? What happens? That's the message, that's the liberation.

Liberation from past and future. Liberation from continuous, incessant, compulsive thinking, which is to do with past and future. Liberation from a false sense of self, which is to do with past and future.

Liberation from suffering. It's now. Nothing to remember, of course, as you move away from here, except you go home, they may ask you, what did he talk about?

He talked for three hours about the now. Yes, there's only now. That's what he said.

Blessings on your journey. Ever more deeply moving into the now. That vertical dimension into depth, timeless.

The rest will look after itself. Just get this right, the now right. Get the now right.

Everything else looks after itself. Get this right. How do you get it right?

By recognizing the rightness of it. Thank you. So, let's look at some of the great mysteries of human existence.

Things that adults don't look at anymore, don't ask questions about anymore. Only children still do.

[Speaker 2] (4:47:34 - 4:47:39)

Let's explore together some of the great mysteries of human existence.

[Speaker 1] (4:47:50 - 4:48:57)

But while we sit here and listen to the words, realize there is another dimension than the words. And what is that dimension? What is the dimension of the human being?

One could say, simply to notice the silent spaces. While the words happen, you hear the words, but some of your attention is also on the silent spaces or the silent background.

[Speaker 2] (4:48:58 - 4:49:25)

While we sit here, attentive to the words, realize there is another dimension than the words. What is that dimension? One could say, simply to notice the silent spaces.

While the words happen, you hear the words, but some of your attention is also on the silent spaces or the silent background.

[Speaker 1] (4:49:25 - 4:50:48)

It's very simple. It's simple to notice that there is, apart from the words, that there is also a stillness here. And a strange thing happens when you notice silence, which means pay attention to silence.

A strange thing happens inside you at that moment, and that is, in that act of noticing silence, thought activity, the stream of thinking, stops during that moment when you notice silence.

[Speaker 2] (4:50:49 - 4:51:14)

And a strange thing happens when you notice silence, which means pay attention to silence. A strange thing happens inside you at that moment, and that is, in that act of noticing silence, thought activity, the stream of thinking, stops during that moment when you notice silence.

[Speaker 1] (4:51:14 - 4:52:12)

And for a moment, the stream of thoughts comes to an end while you listen, the stillness listens. So this is accessing a new dimension of consciousness that most people are not aware of. The possibility for the stream of thinking to come to an end without any loss of consciousness.

[Speaker 2] (4:52:14 - 4:52:34)

And for a moment, the stream of thoughts comes to an end while you listen, the stillness listens. This listening constitutes the access to a new dimension of consciousness that most people are not aware of. The possibility for the stream of thoughts to come to an end without any loss of consciousness.

[Speaker 1] (4:52:35 - 4:53:14)

And in the moment of noticing or listening to that dimension of silence, you are also completely present here in this moment, completely inhabiting this moment, being in it totally.

[Speaker 2] (4:53:16 - 4:53:30)

And in the moment of noticing or listening to that dimension of silence, you are also completely present here in this moment, being in it totally.

[Speaker 1] (4:53:37 - 4:54:30)

And this is the reason why we are here, to access that dimension in ourselves, to go beyond the continuous stream of thinking that most people are completely identified with as themselves, me. The self, the me, is in every thought, no distance. And that is the state of absence.

And here we are entering the state of presence.

[Speaker 2] (4:54:31 - 4:55:00)

And that is the reason why we are here, to access that inner dimension, to go beyond the continuous stream of thinking that most people are completely identified with as themselves, me. The self, the me, is in every thought, no distance. And that is the state of absence.

And here we are entering the state of presence.

[Speaker 1] (4:55:07 - 4:55:49)

Otherwise you are completely trapped in the conditioning of the thinking mind, with all its patterns, with its accumulated knowledge, experiences, past. You are simply acting out a script in the mind when you are totally one with that. There is no freedom in that whatsoever.

[Speaker 2] (4:55:50 - 4:56:12)

Otherwise you are completely trapped in the conditioning of the thinking mind, with all its patterns, with its accumulated knowledge, experiences, past. You are simply acting out a script in the mind when you are totally one with that. There is no freedom in that.

[Speaker 1] (4:56:16 - 4:56:30)

So the possibility arises of living in a different state of consciousness from the normal state.

[Speaker 2] (4:56:31 - 4:56:38)

So the possibility arises of living in a different state of consciousness from the normal state.

[Speaker 1] (4:56:48 - 4:57:08)

So you will have noticed already that here, in this talk, your mind, thinking mind, is not being fed or stimulated.

[Speaker 2] (4:57:10 - 4:57:21)

So you will have noticed already that here, in this talk, your mind, thinking mind, is not being fed or stimulated.

[Speaker 1] (4:57:24 - 4:57:45)

And if you sit here, and you are still completely identified with the stream of thinking, you will already notice restlessness, impatience, and discontent arising.

[Speaker 2] (4:57:46 - 4:57:58)

And if you sit here, and you are still completely identified with the stream of thinking, you will already notice restlessness, impatience, and discontent arising.

[Speaker 1] (4:58:02 - 4:58:06)

And the thinking mind says, What's he talking about?

[Speaker 2] (4:58:06 - 4:58:10)

And your thinking mind says, But what is he talking about?

[Speaker 1] (4:58:10 - 4:58:14)

I can't figure out. He's not really saying anything.

[Speaker 2] (4:58:14 - 4:58:17)

I can't figure out. He's not really saying anything.

[Speaker 1] (4:58:22 - 4:58:49)

Because the thinking mind and the sense of self that comes with identification with the conditioned mind, a mind made sense of me, that sense of self is always looking for more to add to itself.

[Speaker 2] (4:58:50 - 4:59:07)

Because the thinking mind and the sense of self that comes with identification with the

conditioned mind, a mind made sense of self, that sense of self is always looking for more to add to itself.

[Speaker 1] (4:59:09 - 5:00:11)

So here it will be looking for some new ideas to put in here. Oh, that's interesting. New beliefs.

Now I know what I believe in. Or maybe some new emotional experiences. And it's not being satisfied here, because the thinking mind is not getting the food that it wants, that it wants to add to itself and then feel a little bit bigger when you leave here.

Add it something to me.

[Speaker 2] (5:00:11 - 5:00:28)

And so he does not find satisfaction here because his thinking mind does not receive the food he desires, the one he wants to appropriate to feel a little bigger, when you leave here, with the feeling of having added something to me.

[Speaker 1] (5:00:29 - 5:01:39)

And that's because the sense of self that is based on me and my story, my past, everybody's sense of identity, really, is what is it that people tell you when you ask them, who are you, their identity, they will give you the name and they completely believe that that's who they are. They say it with great conviction. This fact cannot be doubted that I am John Smith.

Yes, I am. And then they will tell you what they do in relation to society, for a living. And then if there's enough time left, they will tell you a little story or a long story.

And that's the story of me.

[Speaker 2] (5:01:43 - 5:02:10)

And that's because the sense of self is based on me, my story and my past. What do people tell you when you ask them, who are you? The identity they give you with great conviction, the name, John Dupont, cannot be doubted.

Then they will tell you what they do to make a living and if there's enough time left, they will tell you a little story or a long story. And that's the story of me.

[Speaker 1] (5:02:13 - 5:03:27)

And so the person will be talking about perhaps the roles that he or she plays in this world and believing that that's who he or she is. I'm a mother of three. I'm an accountant.

I'm such and such. I'm unemployed. I'm successful.

I'm unemployed. They're little conceptual identities, concepts in the head. Of course, everybody has certain roles to play in this life, But to believe that that's who you are, to be identified with that, that's a terrible prison, bondage.

[Speaker 2] (5:03:29 - 5:03:39)

Of course, we all have certain roles to play in this life. But to believe that that's who we are, to be identified with that, that's a terrible prison, slavery.

[Speaker 1] (5:04:02 - 5:05:44)

This concept occupying your mind totally. Otherwise you will be a mother for the rest of your life, and your children will remain children to you. And you always know better, and you'll tell them what to do.

You are trapped in the role. And so the world is full of people who are trapped in the roles that society has given them, their conditioned roles, which is mindforms. That's what a role is, certain mindforms, mental formations, thoughts.

So this is another aspect of being identified with the content of your mind.

[Speaker 2] (5:05:45 - 5:05:51)

So this is another aspect of being identified with the content of your mind.

[Speaker 1] (5:05:54 - 5:06:23)

And that sense of self, identity, me, that is derived from identification with that is never at ease, fulfilled, at peace for very long, not for long.

[Speaker 2] (5:06:24 - 5:06:39)

And that sense of self, identity, me, that is derived from identification with that is never at ease, fulfilled, not for long. Not for long.

[Speaker 1] (5:06:40 - 5:07:17)

So that self lives in a condition of not enough. And there is a feeling attached to it, that is, I am not complete yet, I haven't made it yet, I haven't arrived home yet, I need to be more, I need to grow in my sense of self.

[Speaker 2] (5:07:22 - 5:07:31)

I haven't arrived home yet, I haven't arrived home yet, I need to be more, I need to grow in my sense of self.

[Speaker 1] (5:07:32 - 5:08:11)

And everybody, even if on the surface it looks as if the story of me had completed itself, and sometimes this culture tells you that the famous people or the wealthy people, they have made it on the surface. So there is the illusion that you can arrive at a state of completion of your sense of self that is based on a story, the happy ending.

[Speaker 2] (5:08:22 - 5:08:40)

And if you meet the famous people or wealthy people, you realize that the story of me is not a story of me.

[Speaker 1] (5:08:40 - 5:08:57)

Their state is the same as everybody else's, they don't feel that they have arrived. There is fear, there is discontent, a sense of lack, and they have everything.

[Speaker 2] (5:08:57 - 5:09:04)

But if you meet celebrities or rich people, you will realize that they are in the same state of mind as anyone else.

[Speaker 1] (5:09:12 - 5:12:23)

So this sounds like bad news, as if you couldn't possibly make it in this life. No, if you have enough time left, then that sense of self will still feel, OK, I have enough time to complete myself. I surely have another 40, 50 years ahead of me, and surely that is enough time to complete the story of me and make it into a happy one that ends happily.

So it's not realized that the discontent, unhappiness, that problematic me, that everybody knows at first hand, people don't realize that this is not their personal problem, but it is built into the very structure of the mind. It is a structural dysfunction, not a dysfunction based on content. And every sense of self, with its story, knows that the story, didn't quite work out the way it should have up to this point.

Things along the way did not go the way they were supposed to go. And so, at this moment, and there is the belief that through future I can still complete myself. And then as you get older, you realize, it never seems, that moment of completion never comes.

And then future shrinks as you get older.

[Speaker 2] (5:12:23 - 5:12:47)

And every sense of self, with its story, knows that the story, didn't quite work out the way it should have up to this point. Things along the way did not go the way they were

supposed to go. And so, at this moment, and there is the belief that through future I can still complete myself.

And then as you get older, you realize, it never seems, that moment of completion never comes.

[Speaker 1] (5:12:48 - 5:13:38)

And then future shrinks. And so what many old people do, as the future shrinks, they, more and more they look to the past. At least I can hang on to that.

And they keep that going through thinking and talking about it. Just keep it going. And if the identity is an unhappy one, the mind made identity, because life has done such dreadful things to you, treated you so unfairly, that you have an identity that is based on complaining, that's fine, it's better than no identity at all.

I have to keep that going.

[Speaker 2] (5:13:39 - 5:14:03)

And so what many old people do, as the future shrinks, they, more and more they look to the past. At least I can hang on to that. And they keep that going through thinking and talking about it.

And if the identity is an unhappy one, the mind made identity, because life has done such dreadful things to you, treated you so unfairly, that's fine, it's better than no identity at all.

[Speaker 1] (5:14:03 - 5:14:37)

I have to keep that going. So there are many people who are trapped in a very unhappy sense of self, with continuous complaining in the mind about life, people around me, what they are doing to me, God, if there is a God, they believe in God, or they say they can't possibly be a God, look at what he did.

[Speaker 2] (5:14:40 - 5:14:55)

So many people are trapped in a very unhappy sense of self, with continuous complaining in the mind about life, people around me, what they are doing to me, God, if there is a God, maybe they believe in God, or they will say, God cannot exist, look at what he did to me.

[Speaker 1] (5:14:57 - 5:15:16)

And once you are trapped in an identity, it becomes rigid, and you don't want to let go. Through thinking and talking about yourself, to yourself and to others, you don't want to

let go of the me, it doesn't matter how unhappy the me is.

[Speaker 2] (5:15:17 - 5:15:29)

Once you are trapped in an identity, it becomes rigid, and you maintain it by thinking about it, and by talking about it to yourself and to others. You don't want to let go of the self, no matter how much it suffers.

[Speaker 1] (5:15:36 - 5:16:54)

So if you have enough time, there's the search for more to complete me. More possessions perhaps, maybe that would make me feel a little bit more secure, a little bit bigger, the bigger the car, maybe that will do it. It's bigger than other people's, and so the car becomes a thought form.

It's not the car that really matters, because it's only metal, and in a few years it will be rust. It's not the car, it's the thought form of car that contains the self, the me, and the me is in the thought form that identifies with the thought form of car. Me, car, thought form.

And that is very normal. And if it's a big car, the me, the illusion of me, has become a little bit bigger, through the thought form.

[Speaker 2] (5:16:54 - 5:17:39)

So, if you have enough time, you look for more to complete me. More possessions perhaps, maybe that would make me feel a little bit more secure, a little bit bigger, a bigger car, maybe that will do it. It's bigger than other people's, and so the car becomes a thought form.

It's not the car that really matters, because it's only metal, and in a few years it will be rust. It's the thought form of car which contains the I. This I is the thought form which identifies itself with the thought form car.

I, car. That's what happens. In addition, if it is a big car, the I, the illusion of the I, grows through this thought form.

[Speaker 1] (5:17:41 - 5:19:47)

For a little while. For a while. And after a little while, it doesn't work so well anymore as to satisfy the sense of self.

It only works for a short period of time. And then, hmm. Then you have to look for the next thing.

That's the more. And you look for the next thing, and this continuous looking for the next

thing to complete me is the psychological need built into here. For the next moment.

Future. And everybody is looking for that. If you observe people, how they live, there's the need for the next moment, because it will enable me to get what I need to complete me.

And then comes maybe the house. Big house. Bigger than the car.

And that's the thought form again arises. The me, the self, is the thought form of my house. My.

My is a very interesting story. To say, mine. Children learn that very early on.

One of the first things they learn is the beginning of the self, egoic self. That's mine.

[Speaker 2] (5:19:51 - 5:20:19)

And then comes maybe the idea of a house. A big house. Bigger than the car.

And then comes again the thought form of the me, which becomes the thought form of my house. My. My.

My is a very interesting story. To say, my. My is a very interesting story.

Children learn that very early on. One of the first things they learn is the beginning of the self, the egoic self. That's mine.

[Speaker 1] (5:20:23 - 5:20:36)

And so an idea develops and the whole civilization is based on that, the idea of owning something, ownership.

[Speaker 2] (5:20:37 - 5:20:45)

And so an idea develops and the whole civilization is based on that, the idea of owning something, ownership.

[Speaker 1] (5:20:47 - 5:21:03)

If you look at it clearly, you can see that to say, I own this. This table, whatever, this house, this car. It is mine.

[Speaker 2] (5:21:06 - 5:21:19)

If you look at it clearly, you can see that to say, I own this, this table, whatever, this house, this car. It is mine. But what does that mean?

[Speaker 1] (5:21:20 - 5:21:32)

What? It's a story. You are telling yourself a story about this.

It becomes a thought-form.

[Speaker 2] (5:21:32 - 5:21:39)

It is a story that you are telling to this subject, a story that becomes a thought-form.

[Speaker 1] (5:21:42 - 5:22:07)

Now, if you were mad, you might be telling yourself the story that I own this huge office block. I own this 20-storey office block. You walk past every day and you say, that's mine.

[Speaker 2] (5:22:08 - 5:22:20)

Suppose that you are mad. You might be telling yourself the story that I own this big office building. I own this 20-storey office building.

You walk past every day and you say, that's mine.

[Speaker 1] (5:22:21 - 5:22:36)

Now, and then it's possible that the rest of society may agree with your story and they give you a piece of paper to show you that they agree with your story.

[Speaker 2] (5:22:37 - 5:22:45)

Now, it is quite possible that the rest of society agrees with your story and they give you a piece of paper to show you that they agree.

[Speaker 1] (5:22:51 - 5:23:02)

So, if you believe that you own something and nobody else agrees with you, you are mad. If everybody agrees with you, you are wealthy.

[Speaker 2] (5:23:18 - 5:23:19)

Wealthy.

[Speaker 1] (5:23:22 - 5:23:36)

Wealthy. And that wealthy is important because it makes the story bigger. And that wealthy is important because it makes the story bigger.

[Speaker 2] (5:23:38 - 5:23:44)

Until it becomes unhappy again. Until it becomes unhappy again.

[Speaker 1] (5:23:46 - 5:24:53)

So, to see how important the concepts are in the head. And so people live in and through a conceptualized sense of self. Mental concepts.

And the moment you inhabit a conceptualized sense of self, then you also inhabit a conceptualized reality because everything that you perceive is interpreted according through the eyes of the mind-made self, the me.

[Speaker 2] (5:24:53 - 5:25:06)

And the moment you inhabit a conceptualized sense of self, then you also inhabit a conceptualized reality because everything that you perceive is interpreted according to the eyes of the mind-made self, the me.

[Speaker 1] (5:25:11 - 5:26:28)

So, that is the compulsion to immediately interpret and label every experience, every perception. And those people who are very good at that, those people who can quickly label things, analyze things, store information, regurgitate information, cut things into tiny pieces to examine, they're good with concepts, that is called intelligent. And if you're very good at cutting the tiniest piece of knowledge into an even smaller pieces, then you get a PhD.

[Speaker 2] (5:26:31 - 5:26:39)

If you have a PhD, then you get a doctorate.

[Speaker 1] (5:26:43 - 5:27:07)

If you have been to universities, you know how tiny the segments are that people do their research on. So, that is the human condition.

[Speaker 2] (5:27:08 - 5:27:10)

Et c'est cela, la condition humaine.

[Speaker 1] (5:27:13 - 5:29:20)

And the need for more is not only a personal need because that sense of self becomes a collective sense of self through companies, corporations, nations, tribes, organizations. They are all created by that conceptual self and they are an expression of that, a collective expression of that. So, it's easy to say, you look at a huge corporation and see how greedy that corporation is.

Only recently, the famous collapse of Enron Corporation in the United States, huge! And then you see the entire corporation was dominated by the greed for more. More, it

wanted to grow, grow.

They would do anything to grow. So, it's easy to say, look at this evil corporation. It's just a magnified ego.

[Speaker 2] (5:29:21 - 5:29:25)

Et donc, c'est facile de dire, regardez comme cette entreprise est corrompue.

[Speaker 4] (5:29:25 - 5:29:28)

En fait, elle n'est qu'un ego à grande échelle.

[Speaker 1] (5:29:33 - 5:30:39)

And so, this, the self, the entity, the self, when it moves through life, the me, has two important things that it is concerned about. One is the wanting movement, wanting more. And the other is the protective movement of, I don't want to lose anything that I already have, the little that I have.

So, those two movements are wanting and fearing. Desire, fear. And human beings move between these two.

Whatever, any action undertaken by the egoic self is either desire, the need for more, or fear, the need for protecting me.

[Speaker 2] (5:30:40 - 5:31:13)

Et le soi, cette entité, le soi donc, ne se préoccupe au fil de sa vie que de deux choses importantes. La première, c'est le mouvement du désir, celui de vouloir plus. Et la deuxième, un mouvement de protection.

Je ne veux rien perdre du peu que j'ai déjà. Ces deux mouvements sont vouloir et avoir peur. Désir, peur.

Les êtres humains évoluent entre les deux. L'origine des actions entreprises par le soi égocentrique est soit le désir, le besoin d'avoir plus, soit la peur, le besoin de protéger moi.

[Speaker 1] (5:31:14 - 5:31:46)

And every human being that you meet in that state, the little self, looks to see what can I get, it's unconscious of course, what can I get from him or her to add to me, and then it looks, is this person a threat to me? So it looks through the eyes of fear and desire at each person you meet.

[Speaker 2] (5:31:46 - 5:32:02)

Chaque être humain est dans cet état d'esprit, son petit soi, à la recherche de ce que je peux obtenir. C'est inconscient, bien sûr. Ou encore, cette personne représente-t-elle une menace pour moi?

Donc il regarde chaque personne qu'il rencontre avec les yeux de la peur et du désir.

[Speaker 1] (5:32:04 - 5:32:37)

And so this is how human beings live. And one more thing that makes it even worse, that self, the mind-made self, needs to have a clear boundary which is also thought, of course, a boundary between me and the rest of the world and others.

[Speaker 2] (5:32:37 - 5:32:52)

C'est ainsi que vivent les êtres humains. Mais autre chose vient encore aggraver la situation, le soi fabriqué par le mental a besoin d'avoir une frontière clairement délimitée, qui n'est que penser, bien sûr, une frontière entre moi et le reste du monde, y compris les autres.

[Speaker 1] (5:32:52 - 5:33:12)

And with that comes the need, unconscious again, for that sense of self to define itself more strongly through opposition.

[Speaker 2] (5:33:14 - 5:33:21)

Et avec cela vient le besoin, toujours inconscient, pour ce sens du moi, de se définir plus fortement par l'opposition.

[Speaker 1] (5:33:25 - 5:33:45)

Le petit soi a besoin d'ennemis quelque part, car sans eux, The little self needs enemies somewhere, because without enemies, its sense of identity would no longer be rigid enough. It would become fluid.

[Speaker 2] (5:33:46 - 5:33:47)

it.

[Speaker 1] (5:33:59 - 5:35:14)

Collectively you can see it, how religions, nations or different churches within the religions, tribes, how they love their enemies. They love them, not in the way that Jesus talks about it. They need their enemies because they define their sense of self through that.

It becomes stronger. Christians did this for a long, long time. Some still do it.

Muslims do it a lot these days, to define your sense of identity through having an enemy. This is not particular to any one religion. Any religion lends itself to that.

Nations do it. Who would you be without the enemy that strengthens the illusory self enormously to the point of falling into the trap of the reason?

[Speaker 2] (5:35:14 - 5:35:53)

Who would you be without the enemy that strengthens the illusory self? Who would you be without the enemy that strengthens Defining one's identity through the fact of having an enemy is not specific to a religion. Any religion can do it.

Nations do it too. Who would you be without the enemy that reinforces so much the illusory self? And on a personal level, this means that you need problems.

[Speaker 1] (5:35:55 - 5:37:30)

So that's, again, it's unconscious, it's built into the structure of the mind. And so we all know people who are attached to their problems because it's always easier to see it in others than in oneself. And so many people's story-based self is mainly a collection of problems and conflict in my life.

And when you ask them about their life, they will tell you their problems. So if that is the human condition, personally, collectively, we can see why human history looks so insane, mad.

[Speaker 2] (5:37:31 - 5:37:41)

If that is the human condition, personally, collectively, we can see why human history looks so insane, mad.

[Speaker 1] (5:37:43 - 5:39:42)

Read 20th century history. It's a nightmare. It's a nightmare.

And if you watch TV tonight, the news, it's a continuation of that. So the world that human beings have created is an expression, a manifestation of their state of consciousness, rather unconsciousness. So now we can see why history is the way it's been ever since history, we started recording history.

So there is such a very strong element of dysfunction or madness in the human psyche. And all the great teachers, they saw that. Buddha, Jesus, Indian teachers from India, Hindu, they all saw that in the human condition there is an enormous dysfunction.

Buddhas called it suffering. The human condition is one of suffering, that's what he said.

[Speaker 2] (5:39:45 - 5:40:00)

Buddha, Jesus, Indian teachers from India, they all saw that in the human condition there is an enormous dysfunction. Buddhas called it suffering. The human condition is one of suffering, that's what he said.

[Speaker 1] (5:40:01 - 5:40:08)

Jesus called it sin. Of course, it's been misinterpreted a lot.

[Speaker 2] (5:40:08 - 5:40:20)

Of course, it's been misinterpreted a lot. In India they call it illusion.

[Speaker 1] (5:40:21 - 5:41:11)

So they saw that, and they also saw that there is a way beyond. A different state of consciousness is possible for humanity. A different state of consciousness is possible for humanity.

Buddha calls it the end of suffering. Buddha calls it the end of suffering. Jesus calls it salvation or the kingdom of heaven.

[Speaker 2] (5:41:12 - 5:41:14)

Jesus calls it salvation or the kingdom of heaven.

[Speaker 1] (5:41:16 - 5:43:48)

In Indian teachings it may be called liberation or enlightenment. In Indian teachings it may be called liberation or enlightenment. So, at last we come to the good news.

But... sitting here and seeing the human condition, seeing it, just seeing it for what it is, is already... It is necessary because if there is no change in the human state of consciousness, the planet and humanity would probably not survive another 100 years.

Because the dysfunction is now being magnified by the means of science and technology. And so, for the first time, humanity is faced with the possibility of bringing about its own extinction. And so now, a new state of consciousness has to arise in humans.

[Speaker 2] (5:43:56 - 5:43:58)

And this is why it is arising.

[Speaker 1] (5:44:03 - 5:45:23)

Now, am I putting another idea into your head? I don't want to put any ideas into your head. And some of you may ask, how do you know that a true change is happening?

How do you know that? This gathering here is part of that transformation of human consciousness. So, this is what we are looking at now.

The transformation of consciousness that is possible and is happening here.

[Speaker 3] (5:45:24 - 5:45:24)

Why?

[Speaker 2] (5:45:25 - 5:45:34)

How? So, now we come to the heart of the matter. The possibility of a transformation of consciousness, the one that is happening here.

[Speaker 1] (5:45:35 - 5:46:15)

Why? How? How do we get out of thousands and thousands of years of conditioning?

Very interesting. I want to become transformed. Yes.

And it says, tell me more and tell me how to get there.

[Speaker 2] (5:46:16 - 5:46:33)

And the little self says, oh, but it's very interesting. Yes, I want to transform myself. And it adds, tell me more, explain to me how to do it.

How do I get from here to there? How can I get there?

[Speaker 1] (5:46:40 - 5:48:41)

In other words, another image forms in the mind of me attaining a state of consciousness, an ideal. And so, okay, the big car didn't work, the big house didn't work, status in society didn't complete me, three marriages didn't complete me, experiences, travelling, knowledge, PhD, but now there's a possibility of attaining, of adding to me the ultimate attainment. And so you become a spiritual seeker.

And that's when you become a spiritual seeker. And the last one, and don't realize that the same mindset, with its need for more, and need for future, to complete me, still operates.

[Speaker 2] (5:48:41 - 5:48:52)

Et vous ne réalisez pas que c'est le même état d'esprit, avec le même besoin de plus, ainsi que le besoin d'un avenir pour compléter le moi, qui est encore à l'oeuvre.

[Speaker 1] (5:48:52 - 5:49:29)

And so, after 20 years of seeking, you get a little tired. A few times you actually thought you found it. Plusieurs fois vous avez vraiment pensé avoir trouvé.

The great experience. La grande expérience. And suddenly, it receded into the past.

[Speaker 2] (5:49:31 - 5:49:34)

Qui s'est soudainement évanouie dans le passé.

[Speaker 1] (5:49:37 - 5:49:56)

And then you became somebody who once had a great experience. Et alors vous êtes devenu quelqu'un qui, un jour, a eu une grande expérience. Better than nothing.

[Speaker 3] (5:49:59 - 5:49:59)

C'est mieux que rien.

[Speaker 1] (5:50:02 - 5:50:24)

You can talk about it. Vous pouvez en parler. Think about it.

Y penser. And feel unhappy about it. Et vous sentir malheureux à ce sujet.

And after a few years, that feels very familiar.

[Speaker 2] (5:50:26 - 5:50:29)

Et quelques années plus tard, c'est devenu une habitude.

[Speaker 1] (5:50:41 - 5:51:21)

So the self, the man-made self says, OK, well, tell me how to get there, no matter how much time it takes. In fact, give me time. And I'll get there.

And in some teachings, you get it, it feels good. The teachings say, there are twelve steps.

[Speaker 2] (5:51:28 - 5:51:39)

Il y a douze étapes. And then you know exactly where you are. I'm at four, where are you?

[Speaker 1] (5:51:48 - 5:52:35)

So in some teachings, you may have the twelve steps, and the only one who has attained thirteen is the leader of the group. So the mind-made self lives through time. Time is past, gives its identity.

Future holds the possibility of completion. So it's time-bound. So the mind-made self lives through time.

[Speaker 2] (5:52:35 - 5:52:45)

Time is past, gives its identity. Future holds the possibility of completion. So it's time-bound.

[Speaker 1] (5:52:45 - 5:55:27)

And this is why that sense of self and time so go together. That's why time is so important to us in this civilization. And time is a strange thing.

It goes on and on. And yet, the most common expression you hear about time is, I don't have it. Not enough.

And there's so much, everywhere, time. And time is a very strange mystery. And time is a very strange mystery.

And time is a very strange mystery. A great mystery. On the one hand, it seems so real.

Nobody could deny it. Because we are spending time here. You spend time coming here.

And then, very soon, this will be over, because time is passing. And then, before you know it, you're going home again. Time is passing.

And you can't stop the thing. How do you stop? It drags you along.

It's like you're sitting on an express train, and it never stops. You see the landscape.

[Speaker 2] (5:55:28 - 5:55:36)

And you're going home. It's like you're sitting on an express train, and it never stops. You see the landscape.

[Speaker 1] (5:55:41 - 5:56:19)

Even our gathering here, for a long time, it was a future event. There it was coming. Another three days, two days, one day.

And then it's here, and it goes. Was that it? The express train is gone.

It's gone into the past. From the future, it approaches slowly. The more distant, the more slowly.

Just like space. The more distant, the slower. And then, suddenly, it comes.

Before you know it, it's gone.

[Speaker 2] (5:56:30 - 5:56:49)

But everything is so fleeting. Before you know it, it is gone. And before you know it, it's gone.

And before you know it, it is gone.

[Speaker 1] (5:56:49 - 5:58:26)

And after you know it, it's gone. Everything is so fleeting. everything.

Before you know it, it's gone. It's strange. There was a, I believe, a poet who spoke of time as a fire that consumes us all.

And, in a way, this is true, because what fire leaves behind is ashes, and that will remain of these bodies, burnt by time. At Christmas I visited old friends I hadn't seen in many, many years. And when I saw them at first, I thought they must be ill.

And then I realized, no, it's time did that.

[Speaker 2] (5:58:26 - 5:58:31)

This is terrible.

[Speaker 1] (5:58:31 - 5:59:48)

Time did that to you. I didn't say that. So, it's a very strange thing, time.

It seems we can't get out of it, but on the other hand, we never have enough of it. It consumes us. Okay.

But then there's something else, and that's strange. Time really is past and future. That's time.

Now, the strange thing is, you never actually really encounter past or future, ever.

[Speaker 2] (5:59:52 - 6:00:04)

So, it's a very strange thing, time. It seems we can't get out of it, but on the other hand, we never have enough of it. It consumes us.

Okay.

[Speaker 1] (6:00:18 - 6:01:34)

So, the strange thing is, all there ever is, is now. It's always now. And the strange thing is that nothing ever happened to you.

You never did anything or experienced anything in the past. Whatever ever happened to you must have happened in the now. And as the future never comes, of course, because when it comes, it's now.

[Speaker 2] (6:01:34 - 6:01:39)

And as the future never comes, of course, because when it comes, it's now.

[Speaker 1] (6:01:45 - 6:02:15)

And so we can see, even when we remember the past, what you remember is a memory trace that you are giving attention to now. You can only remember it now. And what do you remember?

The event, the thought form that happened in the now. So, the memory must have happened in the now, and you can only remember it now, so you can't get away from now.

[Speaker 2] (6:02:21 - 6:02:55)

And so we realize the strange thing, that actually, there is, ultimately, there is memory. And there is no past and no future in your life.

[Speaker 1] (6:02:57 - 6:03:06)

The future is what you project now.

[Speaker 2] (6:03:06 - 6:03:10)

So there is no life apart from now.

[Speaker 1] (6:03:15 - 6:03:49)

So it's strange that, on the one hand, time seems to be so powerful, but on the other hand, this is not philosophy, it's too simple. Philosophy would be more complicated. We'll keep it simple.

Time seems so real, and seems to do things to us, and yet, if you look closely, you can't find it.

[Speaker 2] (6:03:49 - 6:04:04)

You can't find it.

[Speaker 1] (6:04:07 - 6:04:42)

All you ever find is this moment. So, what it does to the body, if time is ultimately not real, maybe the body is ultimately not real, maybe both are aspects of the same illusion.

[Speaker 2] (6:04:44 - 6:05:01)

So, whatever the effects of time on the body, if ultimately time is not real, maybe the body is not real either, and both are aspects of the same illusion. But this we will now put aside for the moment.

[Speaker 1] (6:05:05 - 6:05:36)

To realize that your entire life unfolds in the space of now, never was not now, never will be not now.

[Speaker 2] (6:05:37 - 6:05:46)

To realize that your entire life unfolds in the space of now, never was not now, never will be not now.

[Speaker 1] (6:05:52 - 6:06:07)

And the strange thing is, when people are trapped in their egoic mind-made identity, all they are interested in is past and future.

[Speaker 2] (6:06:08 - 6:06:21)

And the strange thing is, when people are trapped in their egoic mind-made identity, all they are interested in is past and future.

[Speaker 1] (6:06:22 - 6:06:33)

In other words, they are interested in everything except what is real.

[Speaker 2] (6:06:34 - 6:06:43)

And they miss this almost continuously.

[Speaker 1] (6:06:47 - 6:07:26)

And so the present moment, at best, becomes a stepping stone that enables me to get to the next moment. And very often I'm trying to get away from this now. I resist it, I don't like it.

I'm on my way to somewhere much more important. It's the next moment. And very often I'm trying to get away from this now.

[Speaker 2] (6:07:26 - 6:07:37)

I resist it, I don't like it. I'm on my way to somewhere much more important. It's the next moment.

That's where I'm going to find myself.

[Speaker 1] (6:07:38 - 6:08:23)

So we come to the, there's a little, an opening now. At first it seems very small. The opening is out of the conditioned mind.

And that freedom from thousands of years of conditioning through accessing the power that lies hidden in the present moment.

[Speaker 2] (6:08:23 - 6:08:40)

We come to a little opening now. At first it seems very small. The opening is out of the conditioned mind.

And that freedom from thousands of years of conditioning through accessing the power that lies hidden in the present moment.

[Speaker 1] (6:08:40 - 6:10:03)

The transformation of consciousness that is happening is simply, one could say, finding a new relationship towards now. A new relationship with now. A new inner attitude towards now.

It is somewhere. I mentioned the need of the mind-made self for problems and enemies. A new relationship with now.

[Speaker 2] (6:10:04 - 6:10:10)

I mentioned the need of the mind-made self for problems and enemies.

[Speaker 1] (6:10:13 - 6:10:39)

And one could say that the greatest enemy of the mind-made self is the now. People don't realize that they have made the now into an enemy.

[Speaker 2] (6:10:39 - 6:10:44)

People don't realize that they have made the now into an enemy.

[Speaker 1] (6:10:50 - 6:11:06)

And the transformation of consciousness is not something that could happen to you at some point in the future.

[Speaker 2] (6:11:07 - 6:11:14)

And the transformation of consciousness is not something that could happen to you at

some point in the future.

[Speaker 1] (6:11:17 - 6:11:35)

The transformation of consciousness is simply aligning yourself internally with this moment.

[Speaker 2] (6:11:36 - 6:11:44)

The transformation of consciousness is simply aligning yourself internally with this moment.

[Speaker 1] (6:11:48 - 6:11:56)

And you can only do that now.

[Speaker 2] (6:11:57 - 6:12:09)

Is it possible to live in such a way? Is it possible to live in such a way?

[Speaker 1] (6:12:15 - 6:12:39)

So that you welcome this moment, the only moment there ever is. It's always this moment. There's only one ever.

It's this one. You welcome this now, no matter what form this now takes.

[Speaker 2] (6:12:40 - 6:12:52)

So that you welcome this moment, the only moment there ever is. It's always this moment. There's only one ever.

It's this one. Whatever its form, you welcome it.

[Speaker 1] (6:12:55 - 6:13:48)

Now the little me in the head says, No, I don't even like this now. I want to get away from it. It's not completing me.

It's actually stopping me. It's an obstacle to where I want to get to. An obstacle to the story of me.

That's what the now is. This now, the little me says, is actually sabotaging my life, my story. That's why I want to escape this now.

[Speaker 2] (6:13:51 - 6:13:52)

I want to escape this now. I want to escape this now.

[Speaker 1] (6:13:52 - 6:14:43)

I want to escape this now. That's why I need to get to the next moment. And that is a structural dysfunction, to live in such a way that the now is continuously resisted.

The possibility now arises to bring a yes to this moment.

[Speaker 2] (6:14:43 - 6:14:50)

The possibility now arises to bring a yes to this moment.

[Speaker 1] (6:14:53 - 6:15:01)

Because it is. Because it is.

[Speaker 2] (6:15:02 - 6:15:10)

Because it always is as it is. Because it is always as it is.

[Speaker 1] (6:15:10 - 6:16:16)

And you can scream and shout and complain, but it still is as it is. Now, the little self says, yes, but I want to improve the world. I want to make the world a better place.

This moment is dreadful. I don't want to accept this dreadful thing. And so you run away, run away from this.

What happens?

[Speaker 2] (6:16:17 - 6:16:20)

And so you run away, you flee from this moment.

[Speaker 1] (6:16:21 - 6:17:05)

What happens then? But really, it remains as the field of now. When it disappears, the mind projects past to accommodate what's just happened.

But really, everything is in the space of now. It comes into the now.

[Speaker 2] (6:17:06 - 6:17:40)

And then... Then it disappears. But really, it remains as the space of now.

The form has vanished. The mind projects past to integrate what has just happened. But really, everything is in the space of now.

Everything comes into the now, then changes, but everything continues in the space of now.

[Speaker 1] (6:17:41 - 6:17:57)

So there's only one moment, one now. It never leaves you. Not many moments.

Many forms that this moment can take.

[Speaker 2] (6:17:57 - 6:18:07)

So there's only one moment, one now. It never leaves you. Not many moments.

But many forms that this moment can take.

[Speaker 1] (6:18:08 - 6:18:20)

And what form this moment takes, whatever happens, is not a separate event. There are no separate events.

[Speaker 2] (6:18:22 - 6:18:30)

And whatever form this moment takes, whatever happens, is not a separate event, because there are no separate events.

[Speaker 1] (6:18:32 - 6:18:48)

We know from ancient teachings and from modern physics that everything is interconnected. There are no separate entities or events.

[Speaker 2] (6:18:49 - 6:18:58)

We know thanks to traditional teachings and modern physics that everything is interconnected. There are no separate entities or events.

[Speaker 1] (6:19:02 - 6:19:12)

And that means, what appears in the now, what happens in the now, is an expression of the totality.

[Speaker 2] (6:19:13 - 6:19:19)

And that means, what appears in the now, what happens in the now, is an expression of the totality.

[Speaker 1] (6:19:19 - 6:19:39)

And that means, it could not be otherwise. The entire cosmos has brought this about.

[Speaker 2] (6:19:39 - 6:19:43)

The entire cosmos has brought this about.

[Speaker 1] (6:19:44 - 6:21:12)

So that is the inevitability of the form that this moment takes. When you recognize the inevitability of Is, then you see the madness of resisting that. And what the resistance does, it strengthens the me-entity.

It strengthens the illusion. And that's why the little me loves to make the now into its enemy. When you see that, the possibility of living in a different way arises.

[Speaker 2] (6:21:14 - 6:21:19)

When you are aware of this, then you have the possibility of living differently.

[Speaker 1] (6:21:26 - 6:27:23)

And internally, you align yourself with now. And that means, you allow this moment to be as it is. The Buddha used the word, I don't know if you can translate it, suchness, the suchness of things.

And the little me says, no, nothing is ever as it is. It's never going to change. You will get stuck in this dreadful now for the rest of your life.

And it doesn't realize that it's been stuck in its own mind patterns all your life. When you allow this moment to be, you say yes to it. Yes.

That yes is the end of this moment. of thousands and thousands of years of collective conditioning. The no to now, the reaction, the reactive no to this moment, to the form this moment takes, strengthens the psychological form of me.

And with the yes, no matter what form this takes, you bring a yes to it. And a strange thing happens, there's suddenly, one could say, a space around what happens. And also, inner space arises, a sense of spaciousness.

And that is the arising of the unconditioned consciousness. And there is vast intelligence in that unconditioned consciousness. The conditioned consciousness is the human mind, which is a small aspect of that vast one intelligence.

So, something happens, it may be a challenge that comes into your life, life does that, it happens in the field of now, and it is not resisted, but simply given attention. You look at it. It arises, and you simply allow a flow of attention.

[Speaker 2] (6:27:23 - 6:27:25)

You look.

[Speaker 1] (6:27:47 - 6:32:38)

And this is an enormous change, the ability to simply be there with what is in that state of alert attention. And in that state of alert attention, enormous intelligence operates. And if action is needed, action will happen, and it will come not out of resistance, but out of the intelligence that is that state of alert awareness.

It often happens also that suddenly an external factor may come in to do what is required in that situation, a synchronistic event for example. You are connected now with the one intelligence which is not confined to your brain. So, you can meet life in that state of welcoming whatever happens, even if on the surface it looks bad.

It could not be otherwise. Is, you cannot argue with is, so you might as well welcome it. But are there not everywhere dreadful situations in life, injustices, violence, people doing dreadful things to other people?

Are you asking me not to do anything about it? See what happens if you bring, if you are there as the space of unconditioned intelligence. Go into a situation as not a little entity that is fighting and unhappy and angry and wants to create a better world out of its anger.

See the true transformed world can only arise out of the transformed state of consciousness.

[Speaker 2] (6:32:39 - 6:32:46)

See for yourself that a truly transformed world can only arise out of a transformed state of consciousness.

[Speaker 1] (6:33:08 - 6:34:41)

Now, in a state of yes. And that suddenly the portal is open and the unconditioned intelligence moves through you and begins to operate in your life. You are now being lived by life.

And then you can walk around, you can look on, you can look at something and allow it to be so completely that the compulsion to label it mentally isn't there anymore.

[Speaker 2] (6:34:44 - 6:34:45)

So...

[Speaker 1] (6:34:58 - 6:38:08)

you are not trapped anymore in the labels, concepts, thoughts. This is the awakening out of the dream of thought. Not that thought does not happen anymore, but that thought is recognized as thought.

You see it for what it is. The seeing is the unconditioned consciousness. We can point to it here through words, but the true teaching is to sense the space out of which the words come.

Some of you have studied Zen. What is Zen all about? This.

An uncompromising refusal to leave now. Except for practical matters. Tomorrow I will meet at such and such a time.

Okay. Back now. There was a Zen teacher who when asked what is the meaning of Zen, some teachers would hit you or some teachers give nonsensical explanations, but there was one teacher who became famous because all he became famous because all he would ever do was raise his finger when he was asked, can you explain Zen to us please?

[Speaker 2] (6:38:09 - 6:38:09)

Yes.

[Speaker 1] (6:39:14 - 6:41:21)

Now, the last secret, the secret of now is to sense the now directly. Not as what happens in it, but as the underlying field. And then you realize that the now isn't really separate from who you are, because you are that field of aware presence.

And some people have used different words to describe it. It is simply beingness, presence, I am, I am, but no longer this or that.

[Speaker 2] (6:41:22 - 6:41:41)

The now is the self-definition in the Bible somewhere.

[Speaker 1] (6:41:42 - 6:41:52)

They ask, who are you? What's your name? God says, I am as I am.

I am that I am.

[Speaker 2] (6:41:52 - 6:42:21)

I am So this is the essence of being, as the essence of being.

[Speaker 1] (6:42:25 - 6:44:46)

So your identity is no longer the little story, but that field. So your spiritual practice is simply to bring a yes to this, to the now. And many times the old no will come back, the wave of resistance to what is.

What do you do then? You notice it and say, oh, there's a no, as a space of alert, aware

presence.

[Speaker 2] (6:44:54 - 6:44:59)

And you still remember your roles and your past.

[Speaker 1] (6:45:05 - 6:46:26)

After this, it's just a continuous stepping out when you get drawn back into the concepts, conceptual self. And you notice it, you become unhappy, suffering. And you become unhappy, you've lost the now.

Oh, where's the now? My past, my future. And then suddenly your attention goes, oh, there isn't actually a problem here, is there?

And then you lose yourself again, and it sucks up your attention, that thing here.

[Speaker 4] (6:46:28 - 6:46:34)

And then you lose yourself again, and it sucks up your attention, that thing here.

[Speaker 1] (6:46:35 - 6:46:51)

So it's a continuous back and forth. And so increasingly you walk on this narrow edge of now. Beautiful.

[Speaker 2] (6:46:51 - 6:48:09)

And here we encounter again the paradox of time.

[Speaker 1] (6:48:14 - 6:48:30)

I will see some of you in what looks like tomorrow. But when I see you, it won't be tomorrow.

[Speaker 2] (6:48:35 - 6:48:35)

Strange.

[Speaker 4] (6:48:48 - 6:48:51)

Thank you. Dankeschön.

[Speaker 1] (6:50:18 - 9:45:14)

Welcome. It seems we are spending this evening here together, except for those of you who have more urgent business to attend to and have to leave early. That's okay, too.

This evening won't be comfortable for you unless you become comfortable with the

present moment, because that's all you're getting. And if you don't become comfortable with the present moment, then you may feel a strong urge to leave before it's over, in search for some other moment, more stimulating, more interesting, some other moment that offers you more than this moment. And that's a very normal thing to feel that inside.

The pull towards the next moment is deep-seated in every human being, in the human mind. It is part of the collective conditioning of the human mind. And most people live like that all the time, being pulled internally away from this, that movement that pulls you towards the next moment, which I call the psychological need for the next moment.

Where is it? And wherever you go, in businesses, institutions, families, you can observe that stress, it translates, it becomes stress, of course, and many other things, the inability to be at home in the now, all there ever is, life itself, the inability to be at home with all there is, ever, this moment. It's so strange.

All other beings on the planet have no problem with it. Trees, flowers, they love being totally present. The animal, except a few animals that have lived for too long with humans.

Certain dogs can get very impatient. When are we going to go for a walk? Waiting, waiting.

If they were out in nature, they wouldn't have to wait to go for a walk, but because they live with humans, they have to wait. But on the whole, you can, even dogs that have lived close, very close to humans for thousands of years, there's still an enormous ability, despite all that, despite certain human traits that sometimes affect dogs, an enormous ability they have preserved to be in the now, to be in a mode of receptivity and openness to celebrate life, aliveness, this moment. And if you have a dog or watch a dog, it is a pleasure to simply watch the openness, the readiness of an animal like a dog to celebrate life.

The slightest excuse is good enough, and the owner of the dog, burdened with problems, and what's going to happen next? Not here, somewhere else. In thought, in the mind, trapped in mind structures, which are future projections.

And all that's needed, you only need to look at a dog, some dogs, and they already wag their tails. Just a look is enough, and they respond, alive. So humans have lost that, and that's only a small part of what they lost.

They lost the ability, one could almost say, to be. So lost in doing, so lost in past and future and time, so lost in thought, because that's all that past and future are, mind structures. They are nowhere else except as thought forms.

Past and future are thought forms. Nobody has ever touched the past, except in the present moment, as a memory, a thought form, but only in the now. Nobody has ever

met the future, you can't, because there is no such thing.

And humans live as if it were more important than this. Of course, it's a form of madness, but it is so normal that nobody questions it. That's how everybody lives.

You watch TV, they're all doing it. It's so normal. So you get lost.

There are many aspects of being lost. Lost in thought, really that's what it comes down to, because past and future are thought forms. So we are here, this evening, not to add more information to our store of knowledge, because everybody here has more than enough knowledge.

It's not that. No more knowledge or information needs to be added to you. If I tell you that the present moment is all there is, that's not really new information.

But you might say, oh, that's a strange thing. Yeah, that's right. But then you know that you always knew that, so it can't be new information.

Of course you knew that the present moment is all there is, you must know that. So we are here not to add more to our mind, to our thoughts, but to access within ourselves a deeper dimension of consciousness, one could say, a deeper level, a deeper dimension of consciousness that exists in every human being, no matter how lost they are in thought and time and past and future, and doing the next thing and the next thing, and you never get there. When is it all going to end?

When am I going to arrive to make it just this little bit more? And you never get there, because you're so identified with the movement of thought that you're never here, present to life. So we are here to access a dimension of consciousness that one could say is in every human being, even if they appear mad and confused and in turmoil inside, in every human being there exists a deeper dimension, deeper than thought, a dimension of consciousness deeper than thought, that occasionally breaks through the density of thought.

In most humans it occasionally breaks through that deeper level, and those are moments when that breaks through, when you suddenly feel intensely alive, you feel an inner peace and aliveness. The mind might say, I feel so happy, but it's deeper than that. And that you might then remember as a wonderful moment, and then it gets covered up again by the movement of mental noise that most people are completely identified with.

Nothing wrong with thinking, of course, but if that's all there is to your life, the movement of thought, the incessant mental noise, which psychologists, even psychologists who are not interested in necessarily, some are, but interested in spiritual things, have discovered that most of human thought activity, 98% of it or so, is completely repetitive, the same old thoughts, and you are forced to think them again and again and again, and they become you, you are those thoughts, that means to be

identified with those old thoughts, and those thoughts are the filter through which you perceive reality, and through those old conditioned thoughts, you judge and interpret the world around you, to other people, events, what happens, but it's all the old conditioning, the old thoughts, reactive patterns, which are part of that, so that your entire sense of self, of me, is bound up with the activity of thinking, plus the emotions that accompany those conditioned thoughts, conditioned from childhood on, and through cultural surroundings, your childhood, conditioned, even genetically conditioned, by the whole history of humanity, mentally conditioned, people carry that conditioning around, and identify with that as me. The strange, and this is why life is so unsatisfying for most people, because what they derive their sense of self from, their sense of who I am, is thoughts, plus some emotions that accompany those thoughts, and that's not very much, and it's all conditioned by your past, but they think that is the self, what Buddha called the self, and said this is ultimately an illusion, but people live in that their whole life. That sense of self that is based on thought, includes even emotions, not that there's anything wrong with thought or emotions, but when they become a self, an identity, a me, that's where delusion starts, and that's where life becomes very problematic, because that me that is created by thought, that sense of self, never feels complete, never feels at ease for very long, always needs a bit more to add to me, because I'm not yet enough myself, this is the feeling that almost everybody has, if they look within, there's the feeling I'm not yet fully me, and on one level that is true, because there are probably many things that you could still add to your life, and there's nothing wrong with that, you can still learn to play the piano, you can learn other skills, you can learn a language, you can add new experiences, you can travel to countries, new countries, learn all kinds of things to add to me, but if you're looking for a deeper sense of self, a more complete sense of me, an improved me through that, then you won't find it, not for long, and always the sense of not quite enough yet will reassert itself, so there is built into the mind made sense of identity, a continuous sense of insufficiency and lack, and not enough, and this implies the need for more to add to me, in order to be more fully me, and for that the me needs future, that's why it's so interested in the next moment, because it's through the next moment, it's through future that it can get the more that it desperately needs to add to itself, and so humans are condemned to live in such a way, a sense of self that is never enough, that feels uneasy and needs more, compares itself to others, and say they have more, I also want more, continuous comparison, does he have more than me, has he got physically stronger than me, has he got more possessions than me, has he got more knowledge than me, is he more spiritual than me, or am I more spiritual than he, or do I have more, do I know more than, knowing more, having more, being more, am I more important, or is he more important than me, so that continuous unease when you meet people, and the need to be superior, and the fear of you might be inferior, it's a hard way to live, and so that's the little me, as I sometimes call it, but it feels pretty big, it feels heavy to carry the burden of the me, and it needs to strengthen its sense of self, through having more, through disagreement, through being right, through reactivity, everybody here knows someone, acquaintance, friends, who

love to have enemies, to react against something, to disagree with something or someone, they're looking out for the next thing they can disagree with, and the moment you disagree, say you are wrong, sometimes these talks, fortunately I say very little that anybody can disagree with, but nevertheless, some people still manage, and then there's one little thing, and one little statement, and their mind gets in there, and says, and then they don't hear the rest of the talk, one hour is gone, but after the hour, a very emotional entity, puts up a hand and says, an hour ago you said that, and I completely disagree with you, you're wrong, and there's an enormous amount of emotion behind that, and it's very satisfying to the mind made me, to be in a position of right wrong, to be right, to prove someone wrong, and it's enormous what it does in relationships, partners, what they do to each other, this need to be right, to assert their selfhood through being right, that means every time you're right, you imagine that your sense of self has grown, and that's what it feels like, you have just triumphed in this argument with someone, and you have blown yourself up, and if you really looked inside, you would feel that the body doesn't actually feel very good at all, that there's a blockage in the energy flow in the body, that it feels stuck, there's a tightness, and yet to the little egoic entity, it feels good to have blown itself up for a moment, and have triumphed, and then a little while you shrink again, which doesn't last very long, and then you have to look for the next thing to react against, somewhere is my next enemy, it could be just a situation that you don't like to be in, you have something to complain about this, perhaps only in the mind, it's enough, it keeps you going, to complain about this dreadful traffic jam that you are sitting in, and so even that is satisfying, it strengthens, even that strengthens the egoic sense of self, because you have made a situation wrong, and yourself right, the traffic jam is obviously wrong, but luckily enough, that gives you the opportunity to be right, so one could almost say, that you are morally superior to the traffic jam, and that's only one little situation, now imagine one's whole life, consisting of these mind movements, of such situations, where your sense of self depends, on being in some kind of antagonistic relationship, towards people, situations, and events in your life, and that's one single human being, and then millions of whole nations, live like that, and then that same unconscious mind pattern, is a collective one too, then you can have an entire nation, looking for their enemies, because only through that, or religions, you can have an entire religion, looking for those who don't believe, because their sense of self becomes stronger, through saying they are wrong, we are right, so the need for enemies, is built into that mind structure, that we are talking about, and this is on a personal level, and the need to be in conflict, is part of that, and that's strange, because on the surface, the little self says, I want love and peace, it says that on the surface, but then when you see how it lives, each moment, that you see that in the moment, it doesn't want love, it wants to complain about the traffic jam, it wants to prove that it's right, I'm right, and you are completely wrong, it wants to show that this is absolutely wrong, this shouldn't be, it shouldn't, but it is, but it shouldn't, you are morally superior to reality, and that strengthens one's sense of self enormously, and so people go, some have it more strongly than others, everybody can detect those movements within

themselves, but there are some people, who are totally possessed by them, and there are some others, who are beginning to step out of that collective conditioning, and this is the people in this room, and many, many others on this planet, still a minority, who are stepping out of deeply conditioned mind movements, stepping out of an entire sense of identity, that is ultimately illusory, and that has created so much suffering on the planet, so much conflict, so much non-peace, because that little, or heavy, depending how you look at it, entity, that one carries within, so to speak, is threatened by peace. It doesn't want peace, not for a little moment, I'll give you a little moment of peace, and then can't stand this anymore, because your sense of self, that boundary between me and the rest of the universe, or us, even worse, there's only one thing worse than the egoic me, and that's the egoic us.

If you think criminals are those, who inflict suffering on humanity, that's a tiny, tiny, tiny amount of suffering, that criminals inflict on other human beings. Most of, 98% of the suffering, that humans inflict on other humans, are inflicted by very respectable people, citizens. Look at the 20th century, the warfare.

Even concentration camps were built by respectable citizens, and all the unbelievable amount of suffering, that was inflicted by humans on other humans, in the 20th century alone, and now this is just a continuation, the world situation is just another chapter in that. Isn't there something mad there? Of course there's something mad.

Is there another way? Yes. What do I have to do?

First of all, see the conditioning of that egoic self, just recognize it, see it. See it in the history of humanity, see it in the people around you, and see it in yourself, without any blame, because otherwise, what the ego would love that, they're all dreadful, these egos, they're all around me. And so there are actually humans who say, I hate humans.

The French philosopher Jean-Paul Sartre said it beautifully. His saying is usually translated into English as, hell is other people. Literally what he said, the literal translation from French is even better, it's hell is the others.

And that is a very strong egoic sense of me, and the rest of the universe. Us, and the others. And that must not be lost, that conditioned mind pattern wants to have that rigid separation between me and the others.

Us and them. That must stay in place. And in order for it to stay in place, that sense of separation between me and the universe, in order for that internal barrier, that internal sense of separation to stay in place, I need to maintain, regularly, conflict.

I need my enemies, because if I go without conflict and enemies for too long, this boundary begins to dissolve between me and others. Peace that lasts for too long becomes threatening to that egoic sense of self. Who am I?

It feels so peaceful, something wrong here. I don't know who I am anymore. And so, on an individual level, that is often experienced as the need for unhappiness, even.

That people carry that, that continues to be in conflict with situations and people and events, is unhappiness. To be in a traffic jam and be in a complaint, mental complaint about it, is unhappiness. To be anywhere and complain about what is, except when you're talking to somebody who can do something about it.

Please give me fresh food. You say in a restaurant, this food is off. That's not complaining that I'm talking about.

Then the waiter can hopefully do something about it. Say, this is not right. I asked for a room with a bath, and this room has not even running water.

So you go talk to somebody who can do something. But if there's nobody who can do anything about it, why complain? Because the ego loves it.

Why complain in the head or talk to yourself about it, talk to other people about it, feel the emotions that go with it. And that's how it's so normal to live like that. To be at odds with, with what?

Reality. I'm against it. What do you think of reality?

I'm completely against it. Of course, reality is ultimately only ever the present moment. But that's enough for the ego, because, and here we come to the crunch of it.

People started pointing to it at the very beginning already. The ego has an intense dislike of the present moment. It would rather make it into an enemy, or at least try to get away from it, which is also a kind of making it into an enemy.

So you have to be very alert within yourself to catch yourself being trapped in that mind movement, where you are in conflict with the present moment. And the ego loves it. But when you see it, this is the beginning of freedom, when you notice in yourself that you are making the only thing there is ever in your life, you're making that into an enemy.

Not this now. You find something in it to argue with, to react against, to disagree with, and even talk about it to yourself or to others. And then you can see, and then there comes the movement towards future and say, I want something better than this.

This shouldn't be. This moment should not be happening. Of course, there are many dreadful things that happen on this planet continuously, even at this very moment, because of the inner state of humanity.

The dreadful things that happen have their cause not in external situations. It looks like that only. The cause of the suffering that humans inflict on each other and themselves is within, of course.

It's within. Each human being carries that unconscious conditioning inside. And one could almost say they are forced to act it out.

And that's what gives people their sense of personal self. It's totally conditioned. So you have to be very alert to, in yourself, to catch yourself being in an antagonistic relationship with the present moment.

Not saying yes to it, but meeting this moment with an inner no. And imagine living like that for 30, 40, 50, 60 years. Sometimes covered up with a little smile, but you're just looking for the next thing to react to.

And what that does even to your body. What that does to the otherwise harmonious energy flow that nature intended for the body, because what it leads to is a continuous physical contraction. So if you can catch yourself in that inner no to what we could call, and this is a wonderful expression.

It goes back to the Buddha, really. The is-ness of this moment. Buddha had the term such-ness.

The is-ness of what is now. And how mad it is to fight it internally. You're fighting against life.

And the mind now says, yes, but there may be something happening that's totally wrong. Things happen continuously that the mind could call wrong. Now this is very important.

Now we are coming to the core of the transition. How from the old conditioned state to what we could call the new consciousness that is already there, even at this moment, when you observe and recognize your own mind patterns. That recognition, that realization, the observing presence in you is not part of the old conditioning.

And this is why it can feel so liberating even to be sitting here and to be hearing something that one would otherwise say, well, that sounds like bad news. But even in one sense it is. But when you see a deeply conditioned pattern in yourself, you have already stepped out because the seeing is the emerging of something new, a deeper consciousness that sees, that witnesses an old conditioned movement in yourself.

So when you sit there, and just to take a simple example, the traffic jam, as is in most people's experience, there are many worse situations of course, but the traffic jam can be pretty bad for the egoic self too. To see the moment you are complaining internally, to watch that mind movement and then say, oh, I'm fighting what is. And you can see also the very same moment you see the futility of being internally not aligned with now.

Out of alignment internally with now. And now the mind will say, yes, but nothing is ever going to change if I accept everything. This is a silly doctrine.

I heard a mind somewhere saying that. And I'm not going to listen to this for one more minute. The mind will try to tell you that you will become ineffective when you internally become aligned with what is.

You will become, the mind says, totally passive. Nothing, you're never going to do anything again, because if this moment is fine, what are you going to do? And the worst thing the mind will tell you is that you will never going to get out of this moment if you accept it.

This dreadful moment, you will be stuck in it forever. One of my favorite films is Groundhog Day. Where one man is stuck in the same day, forced to relive it again and again.

And he's one of the most unaccepting people you can imagine. But gradually, having to repeat the same suffering again, the same day, he wakes up into the same day again and again. Gradually, he just can't resist anymore.

He commits suicide, he wakes up again the same day. And finally, he goes with it. He lets go of inner resistance and he goes with it.

And suddenly, he does good things on that day. Suddenly, he helps people. Suddenly, he becomes a power for good.

Because internally, he's aligned with what is. And he transforms his entire world around him. The town where he's stuck, where he hated so much.

As he begins to accept, he transforms the town. And suddenly, he's out of it. But he doesn't get out until he says yes to it completely.

And this is a universal lesson. It's very deep. True transformation change cannot come into your life unless it's the basis, the absolute foundation for true transformation.

True transformation can only be a transformation of consciousness inside you. Otherwise, it cannot be true. You can achieve all kinds of things.

You can, through thought power even, yes. Through thought power, you could create almost whatever you wanted. You can use affirmations.

You can use imagery. You can use, as long as you're not totally unrealistic, you could achieve almost anything. Well, there are limitations, of course, too.

If I wanted to become a great pianist, even at my age, it would still be possible. Everybody would say, the experts would say, no, you can't. Yes, it would be possible.

Would it make me happy? No. Would it make to a deeper sense of me, of self?

No. Because there will always be others who are better. And even if I'm the greatest, the time will come when I'm not the greatest anymore, and then my sense of self will suffer.

So becoming great at playing the piano makes me happy and fulfilled for a while, and then the same thing does the opposite. So you can achieve things through applied thought. This is not what our meeting is about, so I'm only going to talk about it for three minutes.

If you think and feel that you already have it, and also apply yourself in practical matters, you actually take action towards it also, it's not enough to shut yourself in a room and think you're going to win the marathon in the next Olympic Games, and never take any external action, or do something that is totally out, beyond the limitations of your physical vehicle. I could not become heavyweight champion in boxing, no matter how much visualization I do. And even if I succeeded, of course it wouldn't make me happy.

They are not happy. But yes, you can achieve many things, but it will not be true transformation, and it will not fulfill you. This does not mean, don't do it, do it.

Because it's a play. You play with it. You can play with things in the world of form.

You want a big house? Go and get it. And then you sit in the big house.

And then after a little satisfaction for a little while, especially if you invite people whose houses are not as big, so that gives some food to ego for a while, but that wears off too, unless you have continuous cocktail parties. And then you have to compete with others whose houses are even bigger. That's another problem.

But after a while, then you sit and you made it. You got the big house, and then you sit there, and then the fulfillment of self that you derive from it begins to wear off. And then the mind comes.

And the beautiful view, you may not even look at it anymore because you've seen it so many times. Oh, well, yeah, there it is. And now what?

And you wake up in the middle of the night feeling fear. Where does that come from? I might lose the house.

If the stock market crashes completely, I may have to sell it. And then you sit in the big house, and it's not fulfilling anymore. And then the mind might say, it's not big enough.

That's why. So you try and get a bigger one. Or it says, yes, but the car doesn't go with it.

You need a better car. Or the wife doesn't really fit anymore with the house. I now need a trophy wife to go with the house.

And then you can imagine what kind of relationship that's going to be that is entirely ego-based. You want her to add to you her youth or beauty as an image, to be admired with her by others. And she wants something else from you, whatever it may be.

Probably the house. So you play with things on the world of form. It's beautiful.

There's nothing wrong with big houses. They're nice, very nice. You can sit in them, move about.

But not such a great deal, really. So once you have played with things, you realize whatever you can bring about in your life is not such a great deal, even becoming famous. For many people, I want to come out of obscurity.

There's a strange expression. He's living in obscurity. What does that mean?

One magazine said, suddenly Eckhart Tolle emerged from complete obscurity. I didn't know I lived in obscurity. But it was in the magazine, so it must have been true.

And then I've had a little taste of being famous after living in complete obscurity. And it's not a big deal. What I love is that so many people are experiencing transformation of consciousness.

And that is nothing to do with the entity that sits here. It's because simply there's an openness, an opening. So some writing happens through it.

Some words come through it. That's all. It's an opening into the unconditioned.

And then something new emerges, something fresh, something that can transform the world. But on the external level, being famous is completely meaningless. People recognize you.

It's not even that great anymore if you sit in restaurants and they say, what's he eating? You drink coffee? You wrote a spiritual book.

You shouldn't be drinking. Oh, sorry. Now I go to Starbucks with a baseball cap.

Oh, my God. So that's... Once you...

The things seem great when you don't have them because then the mind can say, this is going to fulfill you. And then you get it. And then...

Is that it? Or you could become even so famous that you can't even step outside anymore. What a nightmare.

But the mind before said, I want to no longer live in obscurity. So you play around with things, get things. It's not...

You're not going to find yourself in anything that you can achieve. And this doesn't mean you shouldn't play with it, with the world of form. But if you're looking for yourself in the fame, in the recognition, in the possession, in the relationship, in the experience, even in the knowledge, I can become more and more knowledgeable than I know more than anybody else.

That was my identity for a while when I was at university. I didn't have much money. I didn't have good looks.

I didn't have a strong physical body. What was left? Knowledge.

The ego can build itself up through that. And then after a few years, I had read enough books. I knew more than most people.

I don't anymore. I've forgotten most things. But at that time...

And that felt good to the ego. I could tell them, oh no, you've got the facts completely wrong. But a continuous feeling of unease because there were others, the older professors, they knew much more.

Unease. What do they think of me? Do they think I know enough?

So that's the self-seeking. If you're looking for yourself in the things of this world, in all that, you're never going to find it. So all the things of this world that you can achieve and add to yourself are beautiful.

Play with them. They will come and go. Nothing will stay around for that long.

You can have a house, but at some point it will go. Or you go first. Whatever you achieve, after a while it's not an achievement.

You can become President of the United States, and then that will be over after a few years. And then you sit there. That was it.

So it's overrated enormously through the mass culture, the external what achievement or possessions or attainment or recognition can do for you. That's an illusion that is being perpetrated continuously through the media. It can't do anything for you if you're looking for yourself.

If you play with it, it's beautiful. The world of form. A million dollar comes, a million dollar goes.

Stock market goes up, stock market goes down. One day you sit in a mansion. A little later you sit in a one-bedroom apartment.

Another chair, less soft. Walls are a little closer. The view not quite as good, but it feels

good to be alive.

There's nothing wrong with this moment. There's an aliveness. There's the sky.

There's a little plant. And I'm alive. You sense that aliveness that you are underneath the movement of thought.

I have been looking for that. What I call aliveness here is very deep. It is also inner peace.

There's also a joy in it, a subtle, alive joy. Which in normal existence people have little glimpses of. They can get glimpses when the movement of needing the next thing for a moment subsides.

And they think why they feel so good for a moment is because they got that thing. That's not true. Why they feel so good is because the movement of needing the next moment desperately to fulfill me for a little while isn't there.

You just bought the BMW and it stands there. And you're looking at it and say, it's mine. For a moment you don't need anything anymore because you've got it.

And you feel good. You think you feel good because of the BMW. It's nothing to do with that.

Where is the goodness in that piece of metal? No, it's in here. I feel it in here.

Yes, but I feel it because this is mine. No, for a moment the movement of wanting the next thing subsided. I need, I need, I must have.

Where is? Ah, ah. And it doesn't last very long because there's an illusion attached to it.

The illusion is it's there. And then comes the wanting again. So you have glimpses of it sometimes.

Whenever a sense of well-being is there, that means you become at ease with what is now. You feel intensely alive. The movement of thought is not as hyperactive anymore.

It's thought begins to slow down as you become present to the now. And you may sense an aliveness running through your entire energy field. Every cell is alive with life, aliveness.

So the sense of beingness, aliveness, ultimately, what that is, is who you are beyond the mind-made story of who you are. That is never enough. My history, which is what I derive my sense of self from, of course it's not enough.

It's all those kinds of things went wrong along the way in my history. My history, yes, also my personal history is a succession of mistakes. And yet not mistakes, because we

are here.

It's brought us here. It's brought me here. It's brought you here.

So nothing was a mistake. But from a purely mental perspective, you could say, why did I do that? That was a mistake.

That didn't work out. And that relationship didn't work out. And then I failed there.

And then I succeeded there. But it made me unhappy. That's the history of me.

But the mind says, yes, all I need is a little bit more of the story to completion. It will get me to completion. It never happens.

The ultimate illusion of completion of the story of me is the wedding. The typical thing you see in films. Da-da-da-da.

And that's the end of the film. They don't show you what happens after that. So to step out of that, you are not your story.

Oh, thank God for that. And no matter what happened in your history, it has taken you to this moment. It has taken you here.

All the mistakes. Without the mistakes, you probably wouldn't be sitting here. You would be watching TV.

You must have suffered enough to have come here. And it's great. If I hadn't suffered, I wouldn't be sitting here.

If I hadn't had a nightmare for years, living a nightmare. All the things I described were extremely pronounced in me. The dreadful way to live of every moment is bad.

But it worked. It worked. It produced enough suffering to suddenly trigger an awakening.

And this is why we are here. And sitting here may look on the surface like people listening to a person speaking. But there is something deeper happening.

There is a deeper recognition happening in yourself. First, a recognition of what ultimately is not you. What you thought was you.

What gave you your sense of self is ultimately only mental content. A collection of memories and reactive patterns and thoughts. And that's not that much.

And to realize that that is not who I am. But if you now look very closely, throughout your life, all the different things that happened, and there are many people in this room who have gone through such drastic changes that one could almost say that you have already lived more than one incarnation in one lifetime. In the past, it was more normal

to have one single incarnation.

You stayed in the same place and you did the same thing and then you died. That still happens in certain places. But it is more common now for people to go through tremendous changes.

And if you look, you might even find that 20, 30 years ago, who you were then seems very different from who you are now. And yet, because things have changed, the story has changed. It may not be the greatest story.

It still has insufficiency built into it. It still has lack built into it. But the story has changed.

It's not the same story anymore. And yet, if you look very deeply into the deepest sense of who you are, of I am, where does that feeling of I come from? That sense of something so precious in here, and that's called I.

And then saying, I don't want to lose that because there's something so precious here. It's unimaginable that the world could ever be without I. And that sense of I am, of beingness, of presence, that is at the core of yourself, gets mixed up with memories and with mind movements and with the story.

But if you, one could almost say, if you distill from the story of your life, the sense of I that remained, even when your life was totally different 20 or 30 years ago, like a different incarnation, even there, at bottom, there was still an I, I am. Not the I of the story, but a deeper sense of I am-ness. That was to you, and this is you, and that doesn't change.

At the deepest level, the sense of who you are, regardless of what happens in the externals of your life, that changes. Even if tomorrow, let's say you're a multimillionaire and tomorrow you lose it all, and the day after tomorrow you are penniless, the sense of I, the story would have changed, but the I-ness, I am-ness underneath it would not have changed, or the other way around. If you win a million dollars tomorrow and today you have nothing, you might sit in a bigger house, have a slightly more pleasant story to tell yourself, and a fictitious sense of self that would have expanded into a bigger house, I have expanded into this mansion, me.

For a little while, it feels good, then it goes. But deeper than that is something that never leaves you, which is almost impossible to put into words because it goes beyond anything that language can really speak of. And language here can only point, can only point to it.

You need to sense that, use the pointer, the words, and to find that deeper sense of I am underneath the story that remained the same. Now the mind says, what is that? I'll give you another pointer.

What other thing is there, so to speak, it's not a thing, what other thing is there that never changed in your life apart from that deepest sense of I am-ness? What other thing is there that was always the same, that was always there? The present moment, it was always now.

No matter what happened in your life, it was always now, even that's a paradox to even say it. It was now, doesn't even make sense. But it was always now.

Isn't that so? And so we come to something very mysterious, that these actually are one. And what we call the now, the present moment, is actually much deeper, something that contains a very deep mystery that you can never fully understand.

We can only get a glimpse of what that means. This now is actually much deeper than we realized, because we thought that the present moment is what happens. But what happens, happens in the field of now.

It isn't the now. What happens changes continuously. Things come and go and come and go.

You leave here totally new experiences after you leave here. And so this is why people think one moment succeeds another moment and another moment and another moment. That's not true.

If you look more deeply, it's always one moment, this one. It's always this moment. What changes is the form that this moment takes.

That changes continuously. But because of the continuously changing forms that this moment takes, people believe there are thousands of moments every day. Whereas, of course, everybody can verify in their own experience that there is only one moment ever.

This moment. Your life was never and will never not be now. And you will never not be yourself.

So with the now, through the now, we have access to a deeper dimension in yourself. That is one with the now. And the deepest statement I can make is something that you cannot fully understand through thinking about it.

But you can sense the truth of it. And that is, you are the now. And that is so perplexing, it actually stops the mind.

And that's a good thing. You can't think about this because you wouldn't get anywhere. But there is a knowing that is possible for you through this pointer.

You are the now. This is... That's amazing.

And then the mind, after a little while, the mind stops, but then it never stops for long. And then the mind says, Yeah, but what does that... does that actually mean anything?

Now the mind would like, please, a little bit more explanation. Just a little bit more, please. Why not?

What is this now that never leaves you? That is one with the deepest sense of beingness of I am. That Jesus pointed to when he said, before Abraham was, I am.

That God pointed to, God is your deepest self. When God said, so to speak, I am that I am. That is God's self-definition.

And it is your self-definition because at the deepest level of being, of I am, of now, you are one with the one. And what is the one? I will give you one other pointer.

But we need to be very careful with pointers that point to a reality within yourself that cannot be understood through thinking. And yet we are using thought to point to it no more. So one needs to be careful so that a pointer does not become transformed into some new belief without the realization.

So what is this I am, this now, that which never leaves you, that which always and eternally is, we could say, it's the essence of all life, before life becomes a form of life. All forms come out of one life. There's life and what you see around you are forms of life.

The one life. The one consciousness. The primal, primordial intelligence that permeates the entire universe, your body, everything, the one intelligence, the one consciousness is that.

And it cannot be known through thinking about it. Of course not. You cannot understand it as such.

You can get little glimpses of, oh. But the knowing of it comes from a deeper place. Now what do you have to do to know this for yourself?

You already know it. It is not new knowledge. It is the most fundamental knowing.

The basis of all knowing is that. And it is who you are. And it is there when the continuous dream of thinking, for a moment, subsides.

And what is left, you don't remember. In other words, you don't remember your story for a moment. Your problems.

The next thing that you have to do tomorrow or tonight. And all this stuff associated with your life situation, which isn't now at all. Your life situation is complicated and problematic.

I know that. Because every life situation is. But that complexity cannot be now.

Now is always very simple. Just this. There is nothing complex about this moment.

It can't be. Because it is only this. It can be challenging.

Yes. Something I need to deal with right now. And it happens.

Action happens. Yes. But complicated.

It can't be complicated. The now is too simple. There are so many things I don't know what to do first.

Well, you have to do one thing. You can't do more than one thing now. Do this.

So if you step out of thought, you step out of past and future into now. And this is the access point. The access point into the new state of consciousness, which isn't new at all.

It's just a way of speaking. It's new to you. It's new to humanity, largely.

Although the great teachers already pointed to it. But it never was realized on any large scale. Amazing.

That there is this dimension in you that is accessible only through the portal of the present moment. Because it is inseparable. This moment is inseparable from being itself.

From who you are at the deepest level. So all that is required is for you to realize that this portal is always there. It's called the now.

And you will feel being pulled away from it continuously through the movement of thought. And then you suffer again. Some form of your life will become problematic again.

And then you remember, okay, what's the problem at this moment? With that question, it's kind of a useful question, comes an alertness. What is alertness?

It is consciousness without thought. It happens to some people in a moment of danger. They're suddenly confronted with danger.

Thought cannot cope with it anymore. It has no experience of this situation. Thought, sometimes in danger, when your life is threatened, thought suddenly collapses.

And you go, and fear also goes. People have reported after their lives were threatened by some imminent accident, for example, or they were hanging on a cliff wall. What is there to think about?

You can't think. And no right action is going to come out of thought in that critical emergency situation. All you can, thought subsides, gets out of the way.

And an intense alertness and aliveness takes over. Stillness, it is a stillness too, but there's an intensity to that stillness. And out of that, which is the unconditioned intelligence in you, that is what one could call the I am-ness that is now emerged.

It's the unconditioned consciousness itself. Out of that, right action happens. And it's not premeditated.

There's no decision-making involved. It is spontaneous. And then when the emergency is over, the old thought-dominated state of consciousness comes back.

And then the next thing is you begin to remember your problems again. But then you remember also for that moment you were actually, you lived in a state of blissful clarity. And some people have that when an illness comes that may be life-threatening.

Life-threatening is an expression that's ultimately a delusion because life has no opposite. People think life and death doesn't exist. Birth and death, yes, life has no opposite.

An illness comes and you may only have a few more weeks or months to live. That can also wake you up out of identification with the story because the story becomes so burdensome and unhappy that you cannot live with the story of me anymore because I haven't got enough time to find myself in the story anymore. And it pushes you out of identification with that mind movement.

And suddenly I have seen people who may not have much longer to live. That applies to all of us because it doesn't really make much difference. A year, 20 years, 50 years, it's over quickly.

The ego says, oh, I've still got time. I've time to find myself. No, you haven't because you can't find yourself in time.

Either you find yourself in the now or you don't find yourself. So it ultimately does not matter how much more time you have. Oh, that's a relief because the mind says time is a critical factor to my existence.

I'm not going to make it without more time. So be stepping when something you're confronted with death, that can also do it. Or let's take more everyday situations.

The greatest sportsmen know that there is a state of absolute presence when they are exercising whatever sport they do. There is the zone, as they sometimes call it, and they enter the zone and everything happens by itself. Something else takes over.

And right action, there's no thinking involved anymore. Not a single thought, but right

action flows out of a deeper level of consciousness. It plays.

It takes over. And I believe that is probably the reason why people love watching some sports. Some sports are watched because of ego identification with their team.

That's one of the many ways in which the ego gets a little high or low, whatever it may be. We won. Who is we?

Well, my team. What did you do? Well, I just sat there.

So I don't mean people watching sports to get some little ego boost, but people watching sports because it is very satisfying to watch an action that is being performed out of the state of presence, of no thought, of absolute alertness. And it is beautiful to watch. And that may be why people love watching tennis for hours.

All they are really watching is two people hitting a ball. And when I saw it first, I said, why is it that people love to watch that? And for hours, they are always hitting a ball.

And then I started watching, and I could sense at times that the tennis players were in that state of the flow was there. And sometimes when you watch that, you get a taste of that when you see it in someone else. That's perhaps why people love watching that.

And so there is that state that some artists also have, out of which they create. They don't create by thinking, okay, what clever thing can I paint here now? What about putting a little structure?

Well, some artists do, but it won't be very great. I can do a little dot. Should I put the dot here or the dot there?

Great art doesn't happen in that way. Great art happens when you become present. No past, no future, not even thinking about what am I going to do.

Just an alertness arises. Now, there is only this moment. All creation comes out of that space of now.

That space of unconditioned consciousness to which the portal is now. So the artist sits in front of the canvas or whatever the medium may be and looks. If visual is involved, the artist looks.

And in that looking, there is an intense alertness. In that looking, there is no thinking. Even the writer, the creative impulse out of which the words come, is that state of simple looking or listening.

In writers, one could compare it more to a listening. An alertness, a simple, alert presence. And out of that state, which is ultimately a state of no thought, comes the movement, a creative movement.

The hand moves. Or the mind begins to move, if I'm a writer. And suddenly, words are beginning to form.

And that's a strange transition from a deep knowing of what you want to write. It's already there at a pre-verbal state. It has not taken form completely.

It comes out of the formless. It's a birth of form. It comes out of that.

And then it becomes finally. And then it becomes a word. And you write it.

I do this movement because I'm one of the few writers left who have used a pen. Most people, it finally goes into. But it's the beauty of that.

And so there are certain people that are called creative or great. Even, you'll probably laugh, but I saw Michael Jackson on TV the other day. And even if you say he's strange and weird, that's what people say, there's one strange thing happened.

The moment he goes into the music mode, something takes over. Wow, what is that? And he actually said you can't think.

You cannot think. It doesn't come from thinking. You can't learn it.

It doesn't come. You can learn the externals, yes, but not the essence. So the moment he switches into the music mode, an energy takes over and it's beautiful.

And the moment he stops, an ordinary strange human being. Well, everybody is strange. Some are more strange than others.

So the question is, is it possible not to just have access to that in a little area of one's life, but to bring that into one's life? Yes, this is what all the ancient teachings have pointed to. It is possible to live in that state in which you are no longer the instrument of the conditioned, a puppet of your conditioning.

Something emerges from within you that is deeper than the form, the conditioned mind form that you thought was you. And that emerges the more we become aligned with the present moment, and it requires simply very often to remember that the present moment is all you ever have, and then direct your attention to it. How?

Simply by becoming aware of your sense perceptions. There's an enormous looking and listening sound like relatively insignificant words, but what we call here looking and listening, there's enormous power in the ability to look and the ability to listen. But it must be true looking and true listening, which is the alert presence of just, and it's still, just that.

And then, if action is required, it comes. You may be listening to another human being. The most beautiful thing you can do is to listen to another human being who is speaking.

And in true listening, there's an alert presence, a field of aware presence, a field of consciousness, and that unites you with the other person. That is a unifying field. It is beyond thought.

So what we are pointing to here, everybody here knows what I mean. Everybody here has already had glimpses of that and perhaps not even realized the importance of it. To realize that perhaps the incredible importance of looking, you may find yourself looking at a tree and not commenting on it mentally inside, not saying anything about it, a simple aware looking.

So there's the tree and there is the presence through which the perception happens. And usually you would be identified with that which you are perceiving. You would become translated into thought, interpreted, judged, compared to this or that.

This tree would look good in my garden. It's called such and such. My Aunt Mary had a similar tree.

I wonder when it's going to flower. How old is it? You're not really looking.

That may have its place for certain things. But if you really want to know the tree, you have to look. And everyone here, it is so simple, has that ability to be alert, to look, and to listen.

Without having to be pushed by life into an emergency situation where you have no choice anymore. You just have to be present because you're hanging by a thread on a cliff wall. Okay, are you going to do it now?

Okay. It sounds to the mind, it doesn't sound important. The most incredible transformation happens if you're able to even perform a little movement without the interference of thinking.

And in many of you, this is already happening. And you feel this as peace while you do it. There is a peace in the doing.

This is really what it is. So you lift up a glass, or you pour yourself a drink, hopefully not whiskey. There's nothing wrong with that, but usually as presence emerges, it can easily become obscured again through becoming intoxicated.

While you pour the water, there's simply an alert field of presence in which the action happens. To the mind, that is not important because the mind says, Well, come on, I've got other problems in my life than pouring a glass of water in a state of alert presence. And yet, that is the way out of all the ultimately mind-created problems in your life.

This is the emergence of an intelligence that is not conditioned. This is what all the whole teaching of Zen points to. To be utterly and completely here, now, in this moment.

And to look and to listen. That is the Zen master. One master of Zen said, when asked, What is Zen?

Zen said, Doing one thing at a time. One thing at a time. And then the questioner said, Okay, anything else?

And then what? After you've done the one thing, what do you do then? Another definition of Zen, which Zen is simply already.

I don't really know how alive Zen still is these days. But it was a beautiful emergence when Zen came into being of what is possible. The transformation of human consciousness.

That is possible. It came through that vehicle that we call Zen. It came through Jesus in other forms.

What was the Zen master's definition when asked about what is Zen? What is the essence of Zen? Can please explain it to us?

And this master became famous because all he ever did was he would raise his finger and look at you. Please explain to me the meaning of Zen. And some got it.

And that is, then the mind, once you have access to that dimension, the mind becomes a beautiful tool, no longer a problem, because you are the presence. You are the aware, conscious presence in which your sense perceptions happen, in which the things that happen to you in your life happen. Things come, things go.

It's always now, always a deep sense of beingness, of presence in which things happen. So you know yourself as ultimately consciousness, which is formless, timeless, eternal. One could say it is the light of God, the light of the source.

But the light is not separate from the source, just as the sunlight is not separate from the sun, ultimately. It is an extension of the sun. One could almost say we still live within the field of the sun.

In the same way, we could say consciousness is formless and timeless. Then, out of it, forms come, are born. And the first form that is born will be a thought.

And then it subsides again. And consciousness remains. And a sense perception happens.

Now, if you can sense that while you go about your life, interact with people, perceive things, have experiences, play with things, you can not lose yourself in the world of form, which is thought, which is emotion, which is the entire sense-perceived world around you, which has such pull. Give me your attention. The world says this matters, this matters, that matters.

Give me all your attention. And it pulls you in. And every thought pulls you in.

Because ultimately, the world, the human world is the world of thought. Every thought pulls you in. Think about this, this matters, so important.

What am I going to do tomorrow? What am I going to do? Nothing.

It's not here now. But that's how thought operates. And it pulls you in.

It's easy to lose oneself in the world. Which is ultimately the world of things. The world of form.

Not only things on a conventional level of things. And that's enough. How many people's lives, especially in the highly developed countries, how many people's lives are almost completely consumed by things?

One thing after another to worry about. It's so complex. Every person has this.

So many things in my life that I need to give attention. I'm not saying don't do it anymore. But don't lose yourself in the world of things.

Easy. Things on one level is possessions. Things on another level is situations and circumstances in your life.

Things on another level is all the thoughts that go through your mind. Are they also things? Yes, they are form.

Forms that consciousness takes. And it's very easy to lose yourself completely in that, become totally identified with that. And this is how people live.

It's a dreadful way to live. One damn thing after another. For many people, that is how they experience their life.

Why can't life leave me alone? One damn thing after another was Churchill's definition of history. And, of course, he was right.

It's both human history is one damn thing after another, and every individual life is one damn thing after another. It doesn't have to be like that. But these things, the world of form, that is, has an enormous pull, a gravity.

One could almost say a gravitational pull. And so you can easily just start thinking about, if you have investments, you can notice it when you start thinking about the stock market, how it pulls you in. And how it pulled you in when it all, it lost so much not long ago.

How that, if you had, if you were unlucky enough to have things there. But wherever your things are, they'll pull you in. Now, if you can deal with things without losing

yourself in things and remaining aware of what?

Remaining aware, one way of putting it, is to say remaining aware of the space of the present moment in which all things happen. And that is immediately, when your attention moves into now, there's a little bit of stillness. And it feels good.

And you realize the now is actually not bad at all. I just thought it was dreadful. My life was dreadful.

But when I wake up into this moment of my life, it's not actually that dreadful. Oh, another way of putting it is, if while you perceive, deal with things, interact with people, you can be aware of yourself perceiving, interacting, dealing with things. What does that mean?

It does not mean being aware of yourself as the walking story. It does not mean thinking about me and my problems. As you sit here and listen to this voice, and this is the key, can you be aware of yourself as the aware presence through which the voice is being perceived?

That means you are not losing yourself in that which you are perceiving. Because otherwise, if you're sitting there and lose touch with yourself as the aware presence, you will put all your attention onto the speaker and the voice. And you will expect something from the speaker.

And in this case, it's the speaker. It could be anything, any experience, any perception. But then you will expect something from the speaker in this situation that the speaker cannot give you.

You would expect to be given to find yourself in something the speaker says, to find yourself in some new information, or to project onto the speaker something that the speaker cannot possibly be. You could say, you are the messiah. You have lost yourself, and you have made the speaker into a special object that you seek to derive some kind of self-fulfillment from.

Because then you won't stop there. If you say, you are the messiah, the next step would be that you are one of the followers, one of the chosen. And that's great, more ego food, and restarting all over again.

A new religion, 3,000 years later, same place. So, here again, if you have been sitting here not knowing yourself as that, not sensing the aware presence, if your entire being is part of that aware presence, then it would have been boring to sit here. What is the speaker?

The speaker will, at first, he might be a little bit entertaining, but after a little while, then the speaker will become no longer, if he isn't the messiah, then he is no longer

interesting to me. He hasn't given me what I was looking for. And then you go into another experience, wherever, which also will not give you what you were looking for.

Although a few experiences will have the appearance as if they were giving you what you are looking for, yourself, ultimately. And then you will always be disappointed, because after a little while, you will say, oh, that was an illusion. I fell for it.

He deceived me. He let me down. This is how it happens when sects and other organizations come into being.

They make one person special. He can give it to me. And then after a while, it doesn't work.

And you say, he let me down. You can come here, sit here for this evening, and go away and say, well, the speaker let me down. He didn't give me myself.

You wouldn't say that, because it's an unconscious movement of looking for oneself. I thought he would give us six techniques of that, and eight steps to this, and 14 this, and 16 that. But we didn't get any of this.

And we walked out empty-handed. And that's because you were looking for something that nothing and nobody can give you. But if you could sit here as knowing yourself as the aware presence in which this experience happens, sensing the field of now, which is the same, sensing the field in which this perception happens.

One early 20th century teacher called it self-remembering, which can easily be misunderstood, and people might think they have to think about themselves. It's not that. It's deeper than that.

So then you realize that the speaker never had anything to give you, nor did you need anything of what really matters, which is yourself, the essence of your being. And then to walk away here empty-handed will be a beautiful thing. Very empty.

So much so that there is one religion that used that word emptiness to describe the ultimate that a human being can realize. And then the scholars come. Buddhism, for those of you who don't know, uses that word emptiness as the ultimate.

Buddha used it. And the scholars come and start thinking about what that could possibly mean. And then they come up with strange things, theories, like the academics who study Buddhism, not anymore perhaps because Buddhism is more alive in the West now, but when it first came in the 19th century, the scholars came and studied.

Buddha said, emptiness. And then this professor of theology wrote, Buddhism is a nihilistic, life-denying belief system, atheistic belief structure. Every word is wrong, but that's how it was.

He just used another pointer. He said, emptiness. It's not a very inspiring term, of course, emptiness.

What do I do with that? Unless you realize it, it's meaningless. What is emptiness?

This, knowing yourself as the space. That's a good word. Space in which everything happens.

You are that space. And so we have, one could say, the world of thought and the world of things that become translated into thoughts, which we could call object consciousness, the consciousness of objects, where consciousness becomes objects. For most people, that's all there is.

That's what their life consists of, things, stuck full with things, object consciousness. One thing after another. Okay, what do I have to do now?

What's the next thing to do? And the mind never stops, except when they fall to sleep. In the last moments when you drop off, you have a little bit of peace because you're falling towards unconsciousness.

But it's better than being tortured by your mind and you go, oh, oh. And you might sit there after being tortured by your mind all day long. You get home, you pour yourself a whiskey and you drink it.

And then gradually you're moving towards unconsciousness. And then for the first time in that day, you experience a little bit of peace that comes when the mind slows down and stops. But you are falling, one could say, below thought.

But it's better than perhaps being tortured. But this is not where we are going. We are not going to the level of animals or vegetables.

It's beautiful for an animal to be an animal. It's perfect, in many ways more perfect than any human. Trees, vegetables, beautiful expressions of consciousness in their own way.

It is the destiny of humans to go beyond thought, not to fall back below thought. And many things that you take that give you a little relief from your mind tend to be things that take you towards unconsciousness, towards sleep. But there's no need to go there.

Here we are going beyond. And we are finding a stillness and a peace without loss of consciousness. In fact, a deeper consciousness.

Otherwise, almost nobody would want to give up being human. If I asked you if you could have inner peace, because that is one aspect of what we are talking about, knowing that is finding the dimension of inner peace, which is the dimension of the formless consciousness within yourself. Inner peace at any price?

No. Would you rather be an unhappy human or a happy cow? Not that many cows these days are happy because cows are being treated abominably by humans.

That is, if I had to be a cow, I would live in India or in Switzerland. But very few humans would say, I would rather be a happy cow without any problems than an unhappy human. You don't want to give up being human.

So inner peace, not at the cost of loss of consciousness. Cow is a beautiful being, closer to the source than humans, just as everything in nature is. It hasn't removed, it hasn't gone out that far yet, not as far as humans from the source of all life.

More deeply, more intimately connected with the source of all life. Every animal, every tree, every flower. And they are all expressions of the one consciousness and they are all closer to God if God is the one, the source, than any human, except those humans who are finding their way back.

But finding their way back is not going back to the level of, it's going beyond. So when true inner peace is there, there is a deep knowing that comes with it, an awareness, a presence. We had, as humanity as a whole, had to move through thought, being lost in thought.

They had to go through that, otherwise it wouldn't have happened. There is nothing that happens that is not meant to happen because the totality has brought this about. This applies to everything.

It applies to every event. Humanity had to go through the suffering, self-inflicted to a large extent. The suffering of humanity, the greater part of it, is completely self-inflicted.

Humans are doing it to themselves, to each other. And we had to go through that, and it was to do with losing yourself in thought. It all started with, in mythology, myth tells us, and there's deep truth in it, two human beings ate of the tree, the fruit of the tree of the knowledge of good and evil.

Good, bad. I like this, I don't like that. Thinking starts.

They ate of the fruit of the tree of the knowledge of good and evil. And at first it was a beautiful thing, and you become powerful, they became powerful through that, and more and more they lost themselves in it also, in thought. They lost their deep connection with the source, with themselves, with the divine.

Paradise was lost, and paradise can be regained. Now that we have, humanity has arrived at a very critical stage in its development because mind, the human mind, human thinking has proliferated enormously through science, through technology, and all the things that science and technology creates. Not that in itself it is bad or good, but it is an extension of thought.

And if thought is not rooted in the deeper levels of pure consciousness, of awareness, of presence, thought becomes mad. Thought becomes self-serving. Ego.

Human life becomes dominated by ego, personal and collective. And so that's the way humanity went. What seems certain now is, if there's no transformation of consciousness in humanity, mankind or humankind probably will not make it as a species, and some other species will replace it, and consciousness can take any form, it doesn't mind.

It loves playing with forms. It says, OK, humans, let's drop that. We tried that.

And nothing is lost. There's only one life. Billions of forms of life.

All come and go. And yet, the possibility is here of the flowering of human consciousness, of a new, one could say words are always limited, a new level in human evolution where life on this planet is not made into a hell, because potentially it is a paradise. The planet is a paradise.

The planet is pure, pristine, a jewel of just unbelievable. And the same, what have humans done to it? Especially the past hundred years, because of the proliferation of magnification of thought through science, poisons everywhere, eradication of nature, madness.

But it is a beautiful divine being, the planet. And this is just an external expression of what each human being has done within. They are, in their essence, pure, beautiful, alive.

And that remains, that level of pure consciousness remains in every human. The inner peace is there in every human, covered up by toxic substances, toxic thinking, ego-dominated thinking, self-seeking through thought, me, me, them, must have, more, ha, ha. Enemy, where is the enemy?

We are moving out of that. The quickest way to this realization, and it is so quick that it doesn't require any time, is what we've already pointed to here too many times tonight, an inner alignment with life. Life is now.

Not to make this moment into an enemy, to say yes to it, to welcome it, to allow it to be, that's really enough. To allow this moment to be as it is. And see how quickly things actually improve when you allow this moment internally to be as it is.

Even perhaps welcome it, because it is. And if you're still questioning the wisdom, and still saying, why should I do that? Whatever happens at any moment, which is only the one moment, whatever happens in your life, appears to be a separate event.

This happens and then that happens. But if you look, physicists who have studied, who have looked beyond the surface appearance of things, found that the entire universe is

interconnected. The actual, what seems like a separation between different things does not ultimately exist.

It is a web of interconnectedness. The entire cosmos is one. Everything is connected to everything else.

And Buddhists have always spoken of this, for 2,600 years, of the interconnectedness of all things. And so, if something happens at this moment, it cannot not be, it is inevitable. Anything that is, has an inevitability to it.

Because the entire cosmos has brought this event about. So, to not be aligned with it internally, is to cut yourself off from the flow of intelligence that expresses itself as the universe. And to be aligned with what is, is to be also in alignment with the one intelligence, which then flows through you and will affect what you do.

It will do through you. You are not separate from it. That's when life gets so much easier.

I don't have to struggle with all that. I don't, not the little I, through the simple act of surrender, which is ultimately what we are talking about. There's great beauty and power in that.

Only the little me says, don't surrender. Surrender just to this moment. Become aligned with that, and see there is a beauty in everything, even in death.

Because death happens, the end of a form, a form dissolves. You become aligned with that. That is the spiritual practice.

That is the essence of all teachings, if you really look deep enough, to live in alignment with life. And your, whatever form this moment takes, even if it seems to be a limitation on you, which is often the case, I don't want to be here in this place. I want to be somewhere else.

I don't want to be stuck here. I want to be somewhere else. I don't want to, I want, very often this moment can be perceived as a limitation.

And of course, in some ways it is. The body may become limited, maybe the body may get old, you can't move anymore the way you did. Your very body can become a limitation.

There are certain things that are as they are. And enormous change happens when you accept them as they are. Not, it's not defeatist, not accept I am ill, just this moment, not the idea of I am this or I am that.

Only this moment you need to accept. Oh, just this. And then there's a beauty in whatever happens.

And with that comes a gratefulness for what is. It can be a gratefulness for the tiniest things that otherwise you would have overlooked. A gratefulness for the table that you touch, its being, a little flower, a glass of water.

Not that you have to think I am grateful, it becomes, it's a natural way in which you interact with the world. You are grateful for what is, the beingness. Without self-seeking, seeking yourself in it.

And then your life improves dramatically when the moment that gratefulness comes for whatever is, you're already abundant. You already have abundant life. The expression that Jesus used, I want you to have life and I want you to have it abundantly.

Jesus said abundant life. He said the depths of life. The depths of aliveness.

He was not talking about more things, not that kind of abundance. He did not say, I promise you consumer goods and shopping malls. Because when we speak of abundance, we think more things, no deeper.

So the abundance, even if you only have one object or two objects in your life, you give them attention. You look, you touch. And when you give attention, don't use them as a means to an end or some kind of self-story around it and say, look at me, this is, I'm such and such an age and all I can afford is this little table.

Or the opposite, look how big my table is. Not that kind of attention. No, pure, simply to give something an attention without self, just attention.

Acknowledge its being. Look at it, touch it, pick it up, see it. Immediately when you give something attention, a gratefulness comes with that, an aliveness.

That's abundance. And then, because it's the depths of abundance, that is abundant life. Ultimately, you're getting in touch with that which is beyond form in you.

And then the forms in your life are little addings on, icing on the cake. Not necessary, but quite nice when they come. Not that bad when they go.

That's the play of form, the dance of form. And that dance, as you leave here, continues. You step out of here, and the dance of your life and the forms of your life continues.

Why not participate in it? It's not deadly serious when you don't need this to be in a certain way anymore. Just play with the things of your life and give attention to this.

Just what is. And there is a depth in what is that's deeper than the form. And that really gives the form its beauty, its aliveness.

The depth is in you. Yes to what is connects you with that depth. It seems so simple.

How can that be? The inner yes to what is connects you with that depth in you. Ah!

That is where you and the one life, the one consciousness that we could call God are one. No separation. Formless form.

You are the bridge. Your home is the formless. But for a little while you move between the form and the formless.

But you need to come to an acceptance of the forms in the now. Even if they appear limiting. Accept first and then see what happens.

Then they change. Accept first, no matter how limiting it seems. The ultimate limitation is the cross, the crucifixion, the cross.

How can one accept being crucified to a cross? Can't accept that. But this being that is you ultimately, each one of you, accepted the most extreme form of limitation, torture instrument, the cross, the torture instrument, said not my will but thy will be done.

Thy will, whose will? The one. The will of the one that brought this event about.

And the torture instrument suddenly became a symbol for the divine. And you don't need to be a Christian to understand that. Most Christians have a limited understanding of what that means.

The torture instrument suddenly becomes an opening and becomes a symbol for the divine. They are one. The greatest limitation, when totally accepted, becomes the opening.

So if there's still suffering in your life and if there's acute suffering in your life, the greatest limitation can become the opening. But it may be that you don't need that much suffering anymore. You've had enough.

There's nothing you need to remember. Let's be still a moment and simply allow this moment to be. Be.

Thank you. Thank you. Thank you.

As we are approaching the end of the weekend, a weekend of awakening, I wonder how many questions have managed to survive in your mind. You may feel a pressure, almost a kind of pressure inside your mind, of a question or questions wanting to be asked, needing to be answered. And when those questions are answered, there'll be more because every answer will generate further questions.

And so there's no need, there's no end to the number of questions you could ask about awakening. It is true that certain answers can be helpful they can take you up to a certain point of understanding. Up to a certain point, understanding can be helpful.

One could say it's like understanding how do I get from here to the edge of the cliff. And to know how you get from here to the edge of the cliff to know that, certain signposts may be required to point you in the direction of the edge that way or that way. And when you have reached the edge, signposts are not necessary anymore.

In fact, they become a hindrance. An essential part of the process of awakening and that is something that the human mind and the human ego look upon as almost an insult. An essential part of the awakening is letting go of the need to understand more.

And to realize that ultimately awakening is not to do with understanding more. And finally, when you have reached complete understanding, you awake. And the great surprise or even shock that comes that has come to those who have awakened they didn't know more when they awakened.

If anything, they knew less. So if we can participate here this afternoon as you sit here, participate in what we could call renunciation. Not renunciation of sugar or sex or material possessions or whatever it is that people try to use to become free.

A deeper renunciation because all those that I mentioned and many others are surface renunciations that could actually and very often do strengthen your conceptual identity as the one who has renounced. The one who is superior because he or she has renounced sugar, money, sex, whatever. Possessions.

A deeper renunciation than that and I will put it very bluntly don't be shocked. It's the renunciation of thought and realize it is not through thought that you can awaken. It is not through adding more to the accumulation of thought in your mind that you can awaken.

It is not through any adding to yourself in any way whether material things or thought forms or ideas or beliefs or experiences. It is not through adding more to yourself to the content of your mind that you awaken. It is not through adding more thought to the huge accumulation of thought forms that each human being including yourself already walks around with and derives their sense of self from.

The me. And the momentum that this accumulated thought structure that most people identify with as themselves that accumulated movement of thought with all its accumulated content thought forms, knowledge, experiences, memories all thoughts that has enormous momentum and an essential part of that momentum is that it needs more to add to itself because the thought structure of yourself the mind made self believes that it is not yet complete.

It needs more and that more could be more understanding. It says, I don't yet understand the purpose of the universe. And it might say, I've come here listened to all these speakers and I still don't understand the purpose of the universe and how it all

works and how I fit into it.

What's my place in it? That's the most important question. What about me?

There's all that, but this is more important. In a deeper sense that is true. In a superficial sense it's an illusion.

So there is this need in the mind that is the mind to accumulate. And if you are here this weekend that means you have gone beyond the baser, base forms of accumulation well, more or less and that is needing to accumulate material possessions and thus by and again it's not the material possession that is ultimately what counts to the mind it's the thought form because you don't know what's out there you only know it as a thought form that's what it wants identify with another thought form the mansion mine the car my car a thought form becomes invested with self and so it is added to the accumulated thought forms that make up the me and so you have already gone beyond to a large extent although it may still linger a little bit those base forms of identifications you may also have gone beyond of needing to add to yourself other thought forms the thought forms of people think that I am great the thought forms of getting recognition oh aren't you great the thought form that needs to feel that you are famous you've made it in the eyes of the world the world tells you yes, yes, you are important the phone rings all the time everybody wants to talk to you I am important and that's a nice thought form and many of us longing for that that need in millions of people particularly in western culture that longing of I haven't made it yet once I make it then I'll be complete and that means once I have added further thought forms to me further mental images of who I am which other people will tell me that's who you are ah you are such and such satisfying mental labels president of this or that so you may have gone beyond status or status for many years English pronunciation is status status here so that you understand what I say status it's that you've gone beyond that probably but the movement of needing to add more to yourself may still be there but it may have moved to more subtle dimensions and the more subtle dimensions could be the dimension of knowledge dimension of accumulating thought forms as knowledge spiritual knowledge perhaps having read many spiritual books attended many workshops retreats Buddhist monasteries or other monasteries or you may have come here and also in that search of more adding more to me and perhaps that more the most subtle of all mores was the the more spiritual realization need to the ultimate attainment I can add that and then I'll be finally complete and you look for it then in the realm of understanding more which is mind and that can keep you trapped in the subtle realms of needing more for the rest of your life and that is the fate of being a spiritual seeker for the rest of your life in itself not such a bad identity spiritual seeker better than many others but the seeking movement is there the not yet having found is there because because there has not been a renunciation of the movement of thought because it's the movement of thought that is the momentum behind the search for more so when we speak of renouncing thought we are not saying that you are never to think again it is the awakening out of the stream of thinking with

which perhaps you've been identified all your life as a me and the possibility of stepping out of that movement of thought is always here now and it is here now as you sit here listen you can sit here with a burning question at the back or the front of your mind I'm going to ask him when the moment he stops speaking I'm going to ask him that question doesn't doesn't make sense or you can sit here as a field of alert aware presence in which the words are being perceived almost as if they were coming from within yourself in which all the other peripheral perceptions are taking place visual man sitting on a chair flowers I'm labeling the perceptions right now but as you perceive in that spacious field of presence that you are you perceive through that the need to label the compulsive need to label what is going on around you at any moment to work it out to interpret I need to know what's the speaker going on about that compulsive need is renounced now that sounds as if you could do something as if you could when I say this it sounds as if you could choose to step out of that continuous stream of thinking into spacious awareness and from one perspective you can it is true but it's only a perspective and whatever words say is only a perspective because words are thoughts these words these thoughts that have become words point beyond themselves they are pointers in themselves they are not really helpful if you can never go beyond the signpost like the dog that continuously looks at the master's finger and the master says, the stick is there, there, I threw it there if you can't go beyond the signpost then it's you go home with a few more accumulated signposts not enough yet of course so is it true that you can choose to step out of the identification with that stream of thinking and be present yes, from one perspective but how is it that there are other people in this city who didn't come here and if they were here they would say what the hell is he talking about it doesn't make sense at all I occasionally, because now so many people read The Power of Now occasionally it gets into the hands of people who are not quite ready for it yet and occasionally I get e-mails that say your book makes no sense whatsoever so when I say you can choose out of to step out of the stream of thinking this may not be true for everyone but how is it that you can do that and somebody else in this city who may be engaged in other activities right now cannot do it well, perhaps they can but they don't know they can somehow the apple is not ripe yet and so here we come to the limits of language because it's ultimately not you doing it it's a way of putting it it's a way of looking at it but when you feel that, yes I can step out of presence which is still a thought, that's not it of course I can step out of identification with thinking to experience the peace that is there when you can be without the need to think and the thoughts that may still arise are not that important anymore because there is space around them you can do that because it's happening here, through you it wants to happen there is an evolutionary impulse at work in humanity and to say that you can step out of identification with mental noise identification with concepts identification with the seeking entity, the me to say that really means when you feel, yes that unconditioned consciousness is suddenly there it wants to flower through this form if it didn't want to flower through this form, you couldn't do it because you are it and not separate only language creates the separation so whatever we say about it do not believe there is any

absolute truth in anything that words can say about it so a shift, an inner shift from thought to awareness, presence and then the miracle happens and it is happening for many of you here now of being here as a field of awareness rather than as a person and the miracle is there when you can look upon this room listen to this voice and let it be so completely allow it to be as it is so completely that there is no need to add mental commentaries to it you can look at the flowers and perceive it through what we could call stillness alert aware stillness and that is the arising of an intelligence far greater than the limited human mind which is only a small aspect of the vastness of intelligence the one intelligence and that's again a very limited word the arising within you of non-conceptual intelligence that is what Krishnamurti called the awakening of intelligence and that is there when you renounce thought thought subsides it can still happen and when it's needed it's there beautifully not problematically when self a sense of self is invested in thought thought becomes problematic and the self that almost everybody lives with is burdened with that sense of self is in itself problematic you cannot separate problematic from yourself they are indistinguishable to walk around with a mind-derived self is to be problematic is to live in a problematic life situation and to experience your life as problematic because you live mostly then in past and future which is problematic whereas this moment is not problematic ever if there's no room for problematic here here how can a problem survive here it only survives as a thought form in the head that is invested with self what's going to happen to me?

that's the ultimate question am I going to make it? or is the universe going to defeat me? and so you get, this becomes the antagonistic attitude towards life the fight against this or that the fight against the fight against violence the fight against hatred and then you get the fight against illness we are going to get you problematic so to step out of all that so that your self, your sense of self is no longer in the movement of thought that's all that it is there's still a movement of thought your sense of self is not invested in every thought that arises this way, you're pulled this way and then you're pulled that way or you may have deeply lodged thoughts that never leave you obsessions convictions beliefs this is how it is just ask me I'll tell you how it is deeply entrenched thought forms that many people walk around with and it's they say that's me they don't see it as thought forms that they walk around with they are the thought forms they are the convictions they are the one who is looking for somebody to disagree with to strengthen their sense of self they are their thoughts so stepping out of that is the great liberation it's the renunciation and to some people the renunciation of that thought comes because they can't stand thought anymore it becomes so painful that finally they renounce and what they do then is they the renunciation of thought of course is also the renunciation of past and future except for practical things that's okay but as that overwhelming concern with me and my future and things that happened in the past things that are going to happen to me or not going to happen to me renounce that and recognize that past and future are only thought forms no more they have no existence time which is past and future has no existence except as thought you cannot encounter past and

future nobody has ever met the past touched it seen it lived in it you may think people lived in the past how can they live in the past? the Romans they lived 2000 years ago that sounds plausible but of course they didn't they lived in the now and so unless you create a thought form of past there is no past and the moment you can only create a thought form at this moment out of the fullness of now which is consciousness itself oh is that what it is?

yes the now is unconditioned pure consciousness itself primordial intelligence and out of that arise forms